WORLD CALL

NOVEMBER 1932

Price 15 Cents

High Points of the Annual Report of the United Christian Missionary Society

June 30, 1932

FINANCIAL

Total receipts of U. C. M. S. and five old boards ..... $ 2,111,799.24
Total receipts of U. C. M. S. 1,986,348.21
Net worth of U. C. M. S. 2,668,229.67
Net worth of U. C. M. S. and five old boards 13,572,528.89

HOME MISSIONS

Home missionaries, 85; mission areas, 11.
Home mission pastors and evangelists, 115.
115 home mission churches, and 1,766 baptisms in these churches.
Home mission schools, 5.

RELIGIOUS EDUCATION

18,000 leaders contacted.
Leadership training credits issued, 11,210.
Sixty-four young people's conferences in United States and Canada.
Young People's Conferences in China and Puerto Rico.

MISSIONARY ORGANIZATIONS

Total number of organizations, 4,963—total membership, 136,997.
Total offerings to general fund, $505,480.31.
World Fellowship Meets in ten states, attended by 1,200 members of young people's organizations.

CHURCH ERECTION

$2,917,457.52 in permanent funds.
Out of these funds 2,739 loans totaling $8,131,237.00 have been made to help build churches with an estimated value of $24,393,711.00.
Net increase in funds during year, $96,997.74.

FOREIGN MISSIONS

Baptisms on the fields, 6,536—gain of 1,609 over five years ago.
Church membership on foreign fields, 54,858, a gain of 5,245 or 10½%.
Native workers 2,347—gain of 210.
Total receipts raised on field including self-support, $353,768.51.

BENEVOLENCE

Children served by six homes, 847; by being referred to other agencies, 921.
Widowed mothers given employment, 57.
Guests in six homes for aged, 245.
Patients served in 1 hospital, 320.
Total served by department, 2,390.

MISSIONARY EDUCATION

Churches helped with church schools of missions or mission study classes, 150; with dramatization, 183; in children's work, 431; along general missionary educational lines, 64.
Missionary courses, programs, pageants and graded lessons prepared.

WORLD CALL

1,265 pastors taking WORLD CALL.
3,940 WORLD CALL secretaries.
$35,806.33 circulation and advertising receipts.

PROMOTIONAL

Receipts from promotional sources to general fund, $1,115,898.35.
Total annuities issued by United Society, $1,148,459.30.
227 One-Day Conventions; total attendance of 65,446, representing 2,656 churches; 2,143 ministers in attendance.
2,071 lantern slide sets loaned to churches.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV *NOVEMBER, 1932* *Number 11*

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International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY
BOARD OF EDUCATION
BOARD OF TEMPERANCE AND SOCIAL WELFARE

Through

THE WORLD CALL PUBLICATION COMMITTEE
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Subscription price $1.50 per year net in advance; 15 cents per copy.

Copyright, 1932, by United Christian Missionary Society.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Notices concerning change of address should be mailed to World Call, Missions Building, Indianapolis, Indiana.

Climbing!

Our friends will be delighted to learn that just as the convention ended the number of new subscribers brought in by the Friendship Club offer passed four thousand. 4011 is the figure at this moment. WORLD CALL secretaries are everywhere delighted with the response to this offer. Remember: Until December 31, 1932, WORLD CALL can be secured in clubs of five or more by new subscribers. New subscribers are those who have never taken the magazine or those whose subscriptions have expired fifteen or more months ago.

The First Page

This number is dedicated to Religious Education and the International Convention

OUR cover illustration is a picture of Rodin's sculpture, "The Hand of God." Joseph Fort Newton in *The Churchman,* says of this masterpiece: "The Hand is thrust up, muscular and masterful, its strong, supple fingers holding what looks like a piece of rough-hewn stone, out of which, only half emerged from it, are two figures. By the magic of art the voiceless stone tells us that the figures are in the rock, out of the rock but not of the rock. Love animates the beautiful hand with strength and warmth . . . All the action is in the finger tips, all the directing power in the thumb, as the figures break forth from the formless clay. Wonderfully it reveals the truth that men and women leave the hand of God as free creatures blessed with love, and with the eyes of love we can see the vision of the artist." We are indebted to the Publishers' Photo Service for the picture.

Attention of Sunday school teachers and officers is called to the index of WORLD CALL helps on page 44. It is our purpose to make the magazine of increasing use to religious educators, and we hope this monthly column will serve that purpose.

Some time ago we heard John Rogers of Tulsa, Oklahoma, speak on the power of the Christian faith in holding a man steady in such an economic crisis as this through which we are passing. As a business man he spoke with striking power and so we asked him to say it in an article. When the article arrived it turned out that Mr. Rogers had prevailed upon his wife to write it for him. When you read it you will agree that if Mr. Rogers can speak as effectively as his wife can write, he is an orator!

The underlying goals of the church schools for this year are discussed in a series of articles introduced by Roy G. Ross of the department of religious education. They point the way to a basis of organization that should be profitable in helping the race move forward on the feet of little children.

Thanksgiving

According to the new assignments of special days, the cause of religious education in our brotherhood depends upon the Thanksgiving offering. Will this mighty work suffer through all the coming year because we do not realize this in time? If each Sunday school observes Thanksgiving Sunday through the exaltation of religious education and the designation of its offerings for this noble purpose, our greatest responsibility—that to childhood—will be met. Further details are included in the announcement on page 45.

The testimony concerning the results of the summer conferences bears unforgettable evidence of the importance of this youthful movement. The experiences of one important church which has sent scores of young people to conferences over a period of years is quite the most decisive word of praise for the idea that we have read.

Cynthia Pearl Maus, beloved by the youth of a nation, writes for us this month on the attitude of young people on citizenship and peace. In view of the importance that the youth of other lands have in the social and political transformations of our day, we sometimes have difficulty in understanding the youth of America. In this article an authority on American youth speaks her mind.

Among all the speakers at the international convention of 1932, none created a profounder impression than a young preacher who is pastor of one of the largest Presbyterian churches in America. The Madison Avenue Presbyterian Church in New York City has a splendid church auditorium, but that is the least of its claims to distinction. It has a staff of a dozen or so preachers and they preach in at least as many languages. It has an eleven-story skyscraper annex, and from the basement to the roof it is teeming with church activity. When foreign groups move into its neighborhood, this church does not flee away to more "respectable" localities, but adds another pastor to its staff and ministers to this group also. We are glad to present a sermon by the chief of staff of this remarkable church.

A Plea for Mercy

Sir:

Please, in the name of ministerial economy, discontinue your "Speaking of Books" page or else secure the services of reviewers with less persuasiveness. Those books you tell about simply clamor for attention. How can your readers under such pressure of appeal buy milk for the baby or fill up the gas tank? Quit it!

Pathetically,

Geo. Walker Buckner, Jr.

Grand Rapids, Mich.

WORLD CALL

VOLUME XIV NOVEMBER, 1932 NUMBER 11

Whose Day Is Armistice Day?

NONE who saw it will ever forget the wild joy that surged over the war-torn western world on November 11, 1918. The news that the horror of four years of hatred and slaughter was at last ended christened the day forever as a day of gratitude to God for peace.

During the fourteen years since 1918, each succeeding Armistice Day has seen a more determined attempt on the part of the military-minded to capture this holy day of good will. The peculiar psychology of ex-soldier organizations, backed as they are by military officialdom, is everywhere striving to divert a day so potent in its teachings for peace into an occasion for preparedness propaganda. It is now increasingly used for military parades and saber-rattling speeches.

Why not divert the stream for a few hours?

Peace-loving people must hold this day. With more men under arms than there were in 1913, with Germany restive and Manchuria seething, with disarmament apparently still far away, Armistice Day is needed to remind the world that humanity once sent twenty-six millions of its young men to death in a "war to end war." Now we know that war can never end war, but we dare not surrender the ideal. If war's madness cannot end war, then we must end it in the cold and deliberate sanity of peace. The manner in which our churches and communities celebrate Armistice Day this year will have a share in determining whether or not there will be yet one more war.

Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!

A Christian Audit

ONE of the most significant events of the recent convention was the action of the Board of Managers of the United Christian Missionary Society authorizing the appointment of a commission of twenty-one persons from the brotherhood at large to study the policies and relationships of the Society. This commission of brotherhood leaders is to have the responsibility for surveying and evaluating the experience of the past dozen years during which the former agencies of the brotherhood have been operating on a united front. On the basis of this study it is then proposed that the commission shall make recommendations as to future policies and relationships.

This is a thoroughly constructive and statesmanlike move. The dozen years during which the United Society has been serving the Kingdom enterprise have witnessed greater social disturbances than any equal time in human history. In every realm of life swift change has followed swift change. The rate of progress has been accelerated. The new intimacy of nations made neighbors for the first time by improvements in technology is having a profound effect, not only on mission lands themselves, but on the attitude of the American people toward those lands and toward the missionary enterprise. In America itself powerful new forces are driving the plows of suffering deep into our national mind, forcing us to take account in ways hitherto unimagined of the fact that brotherhood reaches into every realm of life. The time is ripe to study the effect of all this upon our organized work and to map out a course for the years ahead.

The commission is a group of consecrated Christian men and women, chosen because of their genuine consecration and their wide intelligence. They can safely be trusted with this important task.

Tibet and Puerto Rico

THEY shot the cannon sixteen times into the front end wall the other day. It was pretty much riddled, and the Chinese then built an inside wall right on the inside of the one shot into. The windows are all broken, the screen wire literally riddled. We are almost entirely surrounded right now. One more place to take, and we are bottled in. As soon as the Chinese arrive, we hope we can leave, but are not sure yet."

This from Mrs. Ogden was the last word received by the United Society from Tibet. It is dated July 11 and as we go to press it is not known whether the missionaries have been able to leave their far-away bandit-ridden outpost or not.

From Puerto Rico comes an account of the violence of nature in the recent terrible hurricane. "Along the street through Bayamon whole rows of houses are in splinters. . . . The whole thing is beyond description. There was an earthquake in the midst of the cyclone which was a regular twister. Poles and wires are everywhere and it will be days before we can have lights. San Juan, Rio Piedras, and other towns are without water.

"And now another calamity. Just after I sent the cablegram yesterday, I learned in San Juan that the Bank *Territorial and Agricola* had closed its doors."

Miss Mills adds that she had $400 of her own money deposited in it, and about $400 which had been entrusted to her care by churches and individuals. The missionaries are all safe, but hundreds of our church members are homeless for the second time in four years. Six of our churches have been totally destroyed, nine seriously damaged, and ten slightly damaged. The home of Mr. and Mrs. C. Manly Morton, now on furlough in the United States, was totally destroyed.

One of the best ways to make our own troubles lighter is to compare them with the heavier loads that other people must bear. "Thou seest we are not all alone unhappy," says the Duke in *As You Like It*. "This wide and universal theatre presents more woeful pageants than the scene wherein we play." Depression sinks into insignificance beside such disasters as these.

But a great brotherhood such as ours has resources in God which cannot be exhausted by the violence of men or the upheavals of nature. In the face of even these calamities we have an advocate with the Father, even Jesus Christ our Lord. When we have done our best we commit our Christian brethren, missionaries and nationals, to his care. He is still abundantly able to save and to keep that which has been committed to him as his work goes on.

Who Wants Unity?

THOSE who refuse to despair concerning the unity of the divided house of God have had much to encourage them in the last decade. First the large majority of the Presbyterian, Methodist, and Congregational churches of Canada united to form the United Church of Canada. Then the various forms of Scottish Presbyterianism came together as the Church of Scotland. Next the Congregational-Christian merger was completed in the United States, and now the three principal divisions of the Methodist church in England have joined forces. In each of these mighty movements of the spirit of brotherhood hundreds of thousands of people and millions of dollars in property were affected.

The trend of these days is away from the acrimonious disputation of our grandfathers toward cooperation and fellowship between men of faith. Of the more than seven thousand church people who answered a questionnaire recently sponsored by the Institute of Social and Religious Research, only one-third voted to keep the present denominational system. Another third approved some form of permanent and binding federal union of denominations, and a final third voted to unite the various church bodies into one church.

The Disciples of Christ headed the list of those who favor a general union into one church. Sixty-four per cent of all Disciples answering the questionnaire favored general union. Editors of other communions have expressed surprise that this figure should be so large, for it topped all others. Thoughtful Disciples are amazed that it is so small. What has happened to make 36 per cent of our people contented with a divided church? Are they alone responsible for the fact that others are for the moment excelling us in practicing that which for more than a century we have preached?

Harley T. Campbell

ON OCTOBER 1, Harley T. Campbell, circulation manager of WORLD CALL in 1922 and 1923, was killed in an automobile accident. He was buried in Muncie, Indiana, from the Normal City Church, S. Reed McAlpin, pastor, conducting the service. F. E. Smith, during whose pastorate in the Jackson Street Church, Muncie, Mr. Campbell's interest in religious work developed, preached the sermon and W. R. Warren offered the prayer at the church.

One more issue will complete the fourteenth year of WORLD CALL. This is the first death among those who have served on its staff in a fellowship that has been most happy from first to last.

Christian Faith as an Antidote for Panic

By HAZEL BEATTIE ROGERS[1]

PANICS test our faith. Many persons who termed themselves Christians in 1928 have not had enough faith to withstand the mental anguish and the physical hardships since the autumn of 1929. Idealism and faith are the practical cures for our economic ills.

Shakespeare makes Cardinal Woolsey say, "Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies." We perhaps are all crying out in our own hearts, "Had I but served my God with half the zeal I served myself, he would not now have left me resourceless within as well as without."

Militant faith can open this book

Someone has said that "life is dependent not on the panic but on values within us." Almost everyone in America, up until 1929, had been encased by one nation-wide idea, self-interest or an overdeveloped ego due to greed for easy money. Even the 1928 campaign slogan was two cars in every garage. By this type of thinking, God and faith were relegated to a secondary place in our lives. We were building for ourselves an artificial structure of happiness which by its own artificiality was bound to fall.

How could we expect men just out of college to develop a character worthy of our Puritan, Dutch and Quaker ancestry, when all they needed to do for a livelihood was to sit in a brokerage office, grow more and more nervous or more and more elated with each turn of the ticker? Nothing can be gained except through slow, laborious work, service and love. Wild speculation, killing speed, quick money, calculated greed, are certainly not acquired through slow, laborious work of love and service.

Faith is not an inherited characteristic but rather an acquired one. Faith is the outgrowth of fighting one's own battles and winning one's own victories. Hence today when we are all suffering from financial losses, when ten million of us are out of work, and when countless millions are hungry we have the greatest opportunity ever offered us to grow character, faith and a hitherto unknown power of the Kingdom of Heaven within!

We are for the first time within my span of years thinking of the needs of the unfortunate rather than thinking entirely of our own selfish luxuries. We are becoming calmer, more relaxed since big business no longer necessitates our being in New York one day, Chicago the next and San Francisco the third. But we *must* work at building character and faith as we have worked at amassing fortunes which have long ago crumbled. Character is a hard thing to build for our thought-process is the thing that determines character. The mental attitude which we assume when our salary is cut or when we lose our job determines our faith. Life is bewildering for us now. We should feel the diversity of life and try to fit in everything, even death. But that is hard. We feel that things ought to happen differently—first one, and when we have made our adjustment—then another. But life is not like that. God has the ordering of it, not we ourselves. Things are not divided from each other and it does seem inevitable that they crowd upon us too hard, at times, yet there is beauty in that inevitability.

Have we not been told to "draw nigh to God, and he will draw nigh to you"? We have been forced to draw nearer to God for the arrogance of wealth is always in danger of wrecking the unity of a nation. Let us turn to the time when Jeroboam II was king of the Northern Kingdom of Israel. Few nations have grown in wealth as the Northern Kingdom did. Egypt and Babylonia filled Samaria with luxuries and the simplicity of Israel began to disappear. A body of new rich arose which led to the oppression of the poorer classes. And with this new rich class, the

[1] *Wife of John Rogers of Tulsa, Oklahoma, who is a member of the executive committee of the United Society.*

old sense of obligation and brotherhood disappeared. (Do you, gentle reader, have to pinch yourself to see if we are speaking of A.D. 1928 or 783 B.C.?)

Does not social disunion always bring national weakness? Was not the prophet Amos justified in speaking as he did against a self-satisfied people who were basking in their ill-gotten gain? When revolutions and invasions brought war and poverty, and the Northern Kingdom fell before the Assyrian army, then men began to realize the truth of Amos' insight.

NORTHERN Israel is a typical case of overproduction, expansion, inflation, overdeveloped ego and underdeveloped conscience. Jeroboam's reign was followed by what we might term, in our twentieth-century phraseology, a depression or a panic which Israel brought upon herself.

In our own United States we have passed through many panics. One statistician has said that this is our fourteenth panic. Our parents and grandparents speak often of the hard years following 1873. But the tragedy of our present depression is that the average Christian's faith was not deep-seated enough to withstand the material losses which he has been called upon to suffer. There must be a rebirth of Christian faith great enough to bring home to us a realization of the fact that spiritual values alone are permanent. Many so-called unbelievers have been able to survive this depression with a deeper degree of confidence and security than many of our active church members. This fact alone should convince us that we need a strengthening, a reformation in our Christian faith. How long must it take us to learn that the most practical thing in life is the achievement of spiritual stature?

Carlyle shows us in *Sartor Resartus* the importance of a spiritual new birth. He feels that when this new birth takes place a hero is born and that the hero has finished with shams and appearances and has become a part of the real creative and spiritual element of life.

HOW many times have we heard people speaking of material possessions and fate as the two great rôles of life? By eliminating faith their philosophy left out of life all of its meaning, its purpose and its goal. Edwin A. McAlpin has defined faith as "an attitude of mind toward life based on a confidence in God's reality, his love, and his guiding purpose in human affairs."

We have heard too much about overproduction, underconsumption, inflated prices, deflated prices, the gold standard, tariffs, international debts, and we have heard too little about Christian faith as an antidote for panic. It lies within us, as a Christian nation, to bring about a return to normal, simple living. Henry Ward Beecher, in a lecture in 1873 called "Hard Times," said, "What is the matter? What has happened? Why, from the very height of prosperity, without any visible warning, without even a cloud of the size of a man's hand on the horizon, yet a cloud appeared, as it were from the center first, spreading all over the sky. And very many reasons have been given. Some men have found either in the presence of the tariff, or in the fact that the tariff was not screwed up high enough; that it was too high, too low or something—that there was a cause. Other men have found that it was overproduction; that we created beyond power of consumption, food, raiment and all the material of life. Other men have thought the trouble came from luxury; that men had grown profuse in expenditure . . . Others think that the whole thing lies in the fugitive nature of confidence. I think that men have learned that industry must be applied to produce wealth, not speculation. Young men are coming up with better ideas, and willing to work. Oh, how many men live a life without ever finding out what the golden secret of happiness is! That a man's life is in his own family, under his own roof, and in the commerce of sweet, pure affections."

SIXTY years later are we not saying the same thing? Our transition from easy living, lax thinking, quick money to the reality of enforced idleness is not easy. In pre-panic days we had money to give and now since we have none let us give of our thoughts and deeds. Let us have faith in ourselves for it is only through courage and charity, effort and perseverance that we develop faith and a Christian personality. Let us keep a healthy mind and as a consequence a healthy body by refusing to worry, by refusing to create gloom, by thinking instinctively of others and thereby developing the Kingdom of Heaven within.

Dante, in the Purgatoria, is alarmed by the sudden trembling of the mountain. He is told that it is due to the "universal song that burst from the lips of all upon its slopes, when one soul is moved to pass upward." The good of one was a help to the others. If we, in 1932, can create in our hearts a universal song of faith and sympathy and understanding we shall not only have found our antidote for the panic but we shall have brought to America a spiritual renaissance.

"An Increasing and Developing Discipleship"

By ROY G. ROSS[1]

IN DEVELOPING a consciousness of national ideals, all of us recognize the power of the observance of Independence Day, Armistice Day, and in some eastern states, Columbus Day. Thanksgiving Day has never lost its power to remind men of their partnership with Providence.

The same psychological principle was used by Jesus and has been recognized by the church through the centuries. The memorial power of the Lord's Supper has been tremendous in animating new consecration and in developing a feeling of kinship and fellowship among his followers. The celebration of his birth and resurrection at Christmas and Easter have never ceased to kindle and rekindle new flames of love and joy. And added to these have been other festivals and memorials, both ancient and modern, with their power to both educate and motivate.

This year we are adapting this principle to the work of religious education. "An Increasing and Developing Discipleship" is the theme for the educational emphases being fostered by the department for the years 1932-34. Never before has an attempt been made by our educational department to provide such a rich body of helpful material for special educational observances in the local church.

The department of religious education therefore attempts to give attention both to the great variety of needs of the local church which require constant attention and cultivation and to such special emphases as would seem to meet dominant and special needs of our churches. In the first category come organizational plans, regular curriculum, leadership training plans and materials and a large group of attendant processes. In the last category are the plans for observance of Religious Education Week, and the materials for special emphasis on "An Increasing and Developing Discipleship."

It is hoped that this theme will be heralded throughout the brotherhood. Plans are provided for special attention to one or all of four emphases, namely, (1) Evangelism, (2) Leadership, (3) Stewardship, and (4) Fellowship. A great variety of plans and materials are available around each emphasis, from which the local church can choose according to the demands of its own situation. The needs of the church will determine both its regular program and its choice of special observances. These needs vary both as to emphasis and method of approach. The department hopes by its variety of helps to be of assistance to churches of various sizes and types.

Each of the emphases announced under the theme of "An Increasing and Developing Discipleship" has a special significance for this hour and was chosen because of an insistent demand from local churches. The possibilities of each will be elaborated in this issue of WORLD CALL by a local church leader who is himself identified with an active and successful educational program. Suffice it to say, that unless the educational processes of the church produce Christians who have evangelistic zeal, a conviction of stewardship obligations, some leadership ability, and a sense of fellowship in kingdom enterprises, then they have failed, whatever the methods or materials may be.

The department of religious education exists to serve and we sincerely trust that these emphases will indeed prove to be a worthy service to our churches.

[1]Secretary, Department of Religious Education, U. C. M. S.

I. Evangelism

"Training for Church Membership"

By JOSEPH D. BOYD[2]

THE modern educational program provides for the evangelism of boys and girls in their own class work. The basic document for curriculum work adopted by the International Council of Religious Education in February, 1930, states as one of its objectives: "Religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct."

It is not enough that boys and girls should merely know the content of the Scriptures and the facts about the Christian life. It is the intent of the lessons that are being taught that students shall be brought to definite acceptance of Jesus as Lord and Master. The local church can well propagate itself through the preparation given for church membership in the junior, intermediate and senior departments of the church school.

The mischievous contrast does not have to be made of placing the educational and evangelistic methods in juxtaposition. The department of religious education is effectively bringing this interpretation to the aid of pastors in the special emphasis on evangelism:

[2]Minister, First Christian Church, Coffeyville, Kansas.

"The program of making Christians is both educational and evangelistic. Evangelism does not precede education, nor does education precede evangelism. The education is evangelistic and the evangelism educational if they are at all satisfactory."

The school becomes an agency of recruitment by building a constituency for evangelism. There is a new insistence to bring the attendance of the school to the capacity of available equipment and leadership. In order to maintain a regular capacity attendance local schools are finding it necessary to go out into the highways and byways to enlist every available person and to carefully cultivate all absentees. This makes for normalcy of attendance and continuity of Christian instruction.

Study groups and assemblies of adults during the week can be related to the evangelistic objective of religious education. The brotherhood is indebted to the department of religious education for guidance in the use of credit and non-credit materials that can be used at church night services and mid-week prayer meetings as well as in accredited leadership training classes.

We become Christlike by doing Christlike things. The evangelistic church school will be shot through and through with service activities graded to suit the needs and abilities of various age groups. In some schools the educational committee has projected all-year-round activities for various age levels of all classes and departments.

II. Leadership

"Every Church Training Its Own Leaders"

By LIN D. CARTWRIGHT[1]

ASK any pastor what the major problem in the promotion of the work of the church is and he will answer "Leadership." Probably he is at that very moment holding up some workable and needed advance program in his church until he can find some qualified leader.

In fact the matter of leadership in our modern church has become a much more acute problem than it used to be. Before the general adoption of the present religious educational program the church trained one outstanding leader, the minister, upon whom it placed the responsibility for all the educational work of the church. Twice each Sunday the whole family sat in the ungraded family pew and received from him the religious instruction which the church had to give. But today we have divided his congregation into thirty or forty units, under the plan of our modern Bible school, and by so doing have multiplied the demand for a trained leadership in the church thirty and forty fold. In fact, our American Protestantism faces a veritable ultimatum. We must develop an adequately trained leadership for this modern expanding program of religious education or suffer demoralizing reverses and ultimate defeat along our entire front. This is a tremendous task. According to figures presented by Walter Scott Athearn, the American Protestant church must recruit and train at least 300,000 new church school leaders every year. Our department of religious education has recognized this problem from the very beginning and has attempted to formulate an adequate program of leadership training to meet this clamant need.

In thinking through this problem of leadership in the local church three things seem to me to be important. First, leadership training is fundamentally a youth problem. At what age do we train our lawyers and doctors and ministers? They are through high school and college and graduate school while they are still young men. Our department has been wise in the promotion of the young people's conference movement whereby thousands of our most promising young people have received at least the beginnings of an adequate training for Christian leadership.

Second, as a background for our program of training we need to let young people see that the church offers the greatest opportunity for life investment of worth while service in the world today. Formerly there were two life-time Christian callings to challenge youth, the ministry and the mission field. We need to add another calling in the form of an avocation, non-remunerative and voluntary. This avocation challenges young people to devote years in special training and therefore they must dedicate themselves with as much fervor and unselfish abandon as do those who go to the foreign field. This service is to be the work of the local church. The young man would have as his *vocation* the law, medicine or insurance, but for his life-long *avocation* he would train himself for highly specialized leadership in the Church of Christ. The battle for the soul of our America demands such devotion upon the part of thousands of our splendid American youth.

Third, to the above ends we must look more and more to our church colleges, asking them to arrange in their curricula courses of study for the preparation of a lay leadership for the local church. The thousands of young men and women who attend our schools should be pouring back again into our churches with a spirit and a training which will help to make over the whole outlook and impact of our religion upon our local and national life. Else what are our church colleges for? Great beginnings in this regard have been made. Let our churches support the colleges; let the colleges avoid even by suggestion any cynicism regarding the high work the church is ordained of its Master to do, let our youth measure up with a spirit of sacrificial devotion.

[1] *Minister, First Christian Church, Chattanooga, Tennessee.*

III. Stewardship

"Every Disciple a Steward"

By BEN HOLROYD[1]

ON ONE of the reefs in New York harbor there is a lighthouse which for years was tended by a widow—Mrs. Katie Walker. One day she told her story to a reporter, and he gave it to the world. She said: "I was living at Sandy Hook when I met my husband. He took me to that lighthouse as his bride. I enjoyed the work there, for the light was on land and we could keep a garden and raise flowers. But then we were transferred to this light on Robbins Reef, surrounded by water. The day we came I said, 'I can't stay. The sight of water wherever I look makes me too lonesome.' I refused to unpack my trunks and boxes, but somehow after a time they got unpacked and I've been here nearly forty years. One night my husband caught a heavy cold while tending the light. It turned into pneumonia, and they had to take him to the infirmary on Staten Island. One evening, while I sat there tending the light in his place, I saw a boat coming. Something told me the news it was bringing. I expected the words I heard coming up out of the dark. 'We're sorry, but your husband's worse.' 'He's dead,' I answered, and they made no reply. We buried him on a hill on the mainland where I can see his grave. Every morning when the sun comes up I stand at this porthole and look there. Sometimes the hills are green, sometimes they are brown, sometimes they are white with snow. But they always have a message for me. Something I heard my husband say more often than anything else. Just three words. 'Mind the light!'"

More than nineteen hundred years ago One who spoke of Himself as the Light of the World entrusted to his disciples the "minding of the light," and we today are endeavoring to be faithful to that trust imposed in us.

During the past few years the department of religious education of the United Christian Missionary Society has made some significant achievements in the development of a program for carrying forward this ideal of stewardship. Many churches and schools have followed the program outlined by the department and believe that much of the success achieved in maintaining a high standard of missionary instruction and missionary giving has been due to that program. In our own school at Euclid Avenue, Cleveland, we have followed the program presented by the department of religious education very closely and believe that it has been of great value to us in maintaining our missionary record. There are three phases of this program which will be found most useful for any organization. We have found that they actually work:

(1) Setting a goal. At the first workers' conference of the year, the goal suggested by the United Christian Missionary Society is considered and each department and class, including the Cradle Roll, accepts a definite part of this goal. Constant checking throughout the year helps to maintain the interest and make possible the fine record which is reported each Children's Day. The use of the small weekly contribution envelopes in the elementary division of the school has materially increased the giving in the younger departments and has been a splendid method of promoting systematic giving among the children.

(2) Definite objects of support. To each department or class is assigned some specific part of the missionary task which is a constant incentive to all the members not only to maintain the support of that particular worker or piece of work, but also to study and become familiar with the field and the work being done there. This year every group in our school will be responsible for some phase of our missionary work in China as we concentrate for the year on a study of that field.

(3) Special days. The four special days—Thanksgiving, Christmas, Easter and Children's Day—offer splendid opportunities for re-emphasizing the need of reaching the goal set early in the year and also for special emphasis upon the whole task. The packets of graded materials provided by the department furnish an abundance of very valuable and helpful materials for these occasions.

[1]Director of religious education, Euclid Avenue, Cleveland.

IV. Fellowship

The Church School a Christian Fellowship

By EUGENE CHARLES BEACH[2]

IN THIS age when millions live in great cities the paradox is this: that in this crowded world folk are lonely. Perhaps the tempo of American life is largely responsible for this loneliness, but at any rate there is a vital need to recapture human fellowship.

That would be a great gain, but there is still a deeper need. This is the need of a dynamic Christian fellowship. The disillusionment following the World War has been accompanied by a tragic moral letdown. And now when the need for moral comradeship is greatest, many complain that it is gone.

It is in this tragic mood that we find the imperative for the Christian fellowship. Men are hungry for a sense of marching comradeship in the fray. Such a comradeship we believe the church to be, if by the church you mean those heroic souls in all communions who are striving to live like Jesus, and are daringly seeking to bring the Kingdom of God to earth. This is the mightiest fellowship. Jesus spoke of this company as the salt of the earth, the light of the world, a city set on a hill that cannot be hid.

[2]Minister, First Christian Church, Ottumwa, Iowa.

T. T. Swearingen

Conference Character Dividends

By T. T. SWEARINGEN[1]

THE 1932 Young People's Conference program marks another advance. Slightly smaller in total attendance, the enterprise reaches a new mark of efficiency in the inspiration and preparation of young people for Christian service.

As the record goes to press 64 of the 66 conferences held this year have reported. Their attendance was 4,222 with North California and China conference groups yet to be added. 1932 will show the effect of "depression" to the extent of less than 10 per cent decrease. This is a good record. Conference leaders across the continent feel that to come within 10 per cent of our highest attendance record is nothing short of phenomenal. The reason can be found in the value which the local churches place on the conferences.

The stockholders in this training enterprise are "Local Churches." Every pastor and youth leader of the 1,100 churches represented in conference can testify to the values received. In this year when other dividends may be on the decrease or have been wiped out all together—the dividends from conference reach a "new high" mark.

With 4,222 students, the conference movement passes in size many state universities. With more than 800 faculty members it assumes the proportions of a great educational institution. While its program lasts but a week it serves in giving direction to the lives of many young men and women as well as content and purpose to the youth program of many churches.

The Department of Religious Education of the United Christian Missionary Society is proud of this phase of its work which is made possible through the generous efforts of hundreds of loyal pastors, religious education directors and youth leaders throughout the continent. Together we are attempting to guide the changes in adolescent life in the development of Christlike personality.

[1]Director, Leadership Training, Department of Religious Education.

Our Young People

Trained Through the Summer Conference Program of the Department of Religious Education

From the Eastern Conference, Keuka Park, New York.—Raymond McGraime, new president of the Eastern Young People's Conference, has a pleasing personality, a fund of wit and a host of friends. He is quite active in the Flatbush Christian Church at Brooklyn, New York, teaches a class of boys, is a member of the official board and has been president of the Christian Endeavor for two years. He is fond of outdoor sports, is a fine long-distance swimmer, a good amateur actor, a ready speaker and a member of the high school Glee Club.

Read his impression of conference:

At conference I felt that I was nearer the Lord and that I could commune more easily with him there. The cooperation of the conferees was wonderful, especially this last year. It represented to my mind the ideal Christian world. They were friends together in worship, classroom experience and play, causing the whole conference to move with smoothness and harmony.

Memories of conference do not fade very easily from our minds. The quiet vesper service, the Morning Watch with its restful solitude, the classroom studies, the athletic program, the church service led by the young people themselves and the Holy Grail consecration are religious moments in the life of the conferees that they will always remember and cherish.

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From the Older Sunflower Conference, Topeka, Kansas.—In John Held, president elect of the Sunflower Young People's Conference for 1933, we have singer, swimmer, machinist, group leader. He was a member of the high school quartet and the Ottawa University male quartet, and was student director of the school band while attending school at Manhattan. His chief sport is swimming and he holds a Red Cross Examiner's badge. He has served as president of the Ottawa Christian Endeavor, vice-president of the Ottawa University freshman class and president of the young

Raymond McGraime

John Held

men's Bible class at Manhattan.

Now, let us introduce John Held personally:

The most impressive part of conference to me is its sincerity. The students are anxious to do all in their power toward making conference a real success, not only by cooperating with the outlined plans, but by injecting new ideas and helpful suggestions. They have the knack of fitting into an atmosphere: if it is to play, the group enters into it with zest and spirit; if it is to worship, the group almost immediately becomes serious and quiet.

Conference life is well ordered, each moment of the day being used for some definite purpose. Conference has a faculty from the finest of Kansas leaders. Conference worship emphasizes the place of the youth with respect to God. Conference life is extremely strenuous, but youth craves action and we would have it no other way than packed full of conference activities. Conference young people are always "on their toes." They play, they sing, they worship, they study—and do it in a workmanlike manner.

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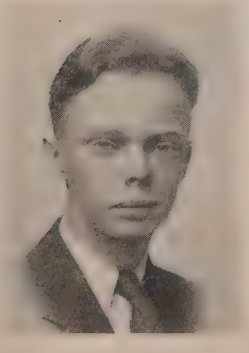
From Tipi-Wakan Conference, Lake Minnetonka, Minnesota.—Howard Mace is nineteen years of age, and is at present attending his sophomore year at the Duluth Junior College. Next fall Howard plans to enter Drake University at Des Moines, Iowa, and complete his college work. Last summer he was president of the Tipi-Wakan Young People's Conference, having completed four years' training in this conference. At present Howard is a leader in the young people's society and is the church school organist in the church at Duluth.

Howard Mace gives you his impression of conference:

My years at conference have brought me many new friends. Some will be lifelong friends to me—friends who will help me out in times of trouble and need. Conference has given me ideas and thoughts for my future vocation. This is a vital point in the life of every young person. This is a question that conference will help you to answer.



Howard Mace

The weeks at conference are inspiring enough to stir the soul of any young person. The Morning Watch, the time when we talk and think with God, is the very heart of the conference. God seems to be right there with us. He becomes a definite personality.

Every young person of conference age should have the opportunity to attend a conference. The first year would inspire him enough to work hard to come back for other years. Any person attending a conference goes away with his head lifted high and a vow in his heart to live the Christlike way.

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From the Northwest Conference, Spokane, Washington.—One of the most dependable workers of the Central Christian Church, Spokane, is Vera M. Lash, a conferee of 1931 and 1932. Vera uses her conference notes constantly for helps in her local church. She is president of the Senior Christian Endeavor, assists in planning worship programs and social activities for the young people's class, and on Sunday morning contributes a part of her Christian experience as teacher of a Junior class.

Now read Vera's reaction to conference:

It is almost impossible to express what conference really is; it has to be *experienced* to be appreciated. At conference we start our day with the Morning Watch. These moments of communion with God seem to start the day off right. The classes are conducted under the leadership of well-trained Christian men and women. The chapel and vesper services give the young people a good chance to learn how to become leaders, as they are conducted by them. This training is invaluable when one returns to his own church, as it gives him self-confidence as well as experience.

Vera M. Lash

Conference takes care of the physical and social side of life. Conferenceites have the privilege of indulging in all sorts of sports. This time affords one the opportunity of becoming better acquainted with the young people who are striving to learn to live more like our Master. To me, conference is the most inspirational part of my life. Conference memories do a great deal toward urging me on to a bigger and better life.

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First Christian Church, Oklahoma City

Believes in Conferences

Since 1923, when we sent one young person to summer conference at Phillips University, Enid, Oklahoma, we have had a total attendance of 141 persons representing 80 different young people. These eighty young people have been greatly benefited and enriched

in their personal lives and are among the most active young people in the church today. They are to be found as teachers in the church school, officers of Christian Endeavor society and departments, director of worship, assistant general secretary of the school and many other important positions in our church life.

Of this eighty, eighteen have been graduated from summer conferences and five have returned to summer conference as faculty members, namely: Mrs. Mary Ruth Martin Hanlin, Julia Alice Goff, May Coates, Floreine Slayton and Dick Morgan. Fifty-two are still active in the young people's work of First Christian Church; one has died, ten have moved to other cities, nine are active workers in other congregations in Oklahoma City, leaving *only eight, or 10 per cent, who have become inactive.*

Oklahoma City Conferees

Accurate records have been kept on each young person who has attended summer conference since 1923, and since 1927 accurate records have been kept on the amount expended from year to year. Since 1928 First Christian Church has invested a total of $1,422 in its young people's summer conference program. The majority of the eighty young people who have attended summer conference certainly since 1928 have earned "Conference Scholarship" entitling them to the payment of their full expenses by the church.

A survey of the activities of this group of eighty young people shows, among the older ones, one minister's wife, four public school teachers, two who have received their A.B. degree in Religious Education, one ministerial student doing graduate study at Union Theological Seminary and the following life commitments of those who have not yet finished their college and university work: one for social service work, one for medical missions, one for service to underprivileged boys, one for service in the development of a better social order, eight office employees and thirty-nine still in college, university or high school.

A careful study of this report will show that in one church certainly conference has paid. We consider the funds expended and the efforts made to give our young people the privileges and opportunities of the conference program among our finest undertakings and paying the highest dividends.

The accompanying photograph represents about one-half of the 52 conference young people from the First Christian Church, Oklahoma City, who are still active in our congregation. Eighty different young people have attended summer conference in the past nine years. In the picture on the bottom step is Rev. Roy Rutherford, pastor, and third from the right is Russell M. Bythewood, director of Religious Education.—Russell M. Bythewood.

Fellowship

(*Continued from page* 9.)

And this is the important fact that the church school is the training school for this heroic company. Surely for such training every church ought to have an effective program of religious education. The pastor, the Sunday school superintendent, the teachers and the church should be educationally minded. Trained and consecrated leaders, do we dare have less for such vital teaching? And leadership training makes it possible for nearly every church to have a trained leadership. If you cannot have an indigenous school, help to promote a community school. Christian fellowship is at a high level in the cooperating work of an effective leadership training school.

This sense of marching comrades comes more effectively out of the give and take of class fellowship than anywhere else. Have you not known young married folk to be literally saved to wholesome comradeship and happiness by the fellowship of a Christ-spirited young married people's class? Church night programs, class parties and class visitation, all sponsored by the church school, bring to all a sense of fellowship in the greatest cause.

Through inter-church vacation schools and missionary study, the Sunday school brings to its constituency an awareness of the larger fellowship, the mighty company building everywhere for God. Nationality, sex and social conditions are no barriers to this fellowship, for as Paul said, all are equal, whether foreigner or not, male or female, bond or free. It is in this fellowship that we have the hope of international understanding and world peace.

The church school trains you and brings you into the fellowship of good people, of the Eternal Christ and of the God who cares. In such a company you do not fight alone. But surrounded and sustained by great friends you are enabled to "climb the steep ascent of heaven." Out of the grim realities of life you learn that the church school is a Christian fellowship.

Training Youth for World Peace and Christian Citizenship

By CYNTHIA PEARL MAUS[1]

ONE of the finest contributions being made by religious education today is in the field of training young people for world peace and Christian citizenship. During the past four or five years the youth of America have been encouraged to study and discuss these issues in state-wide young people's conferences, youth conventions, summer young people's conferences, youth rallies and get-togethers.

They have faced in frankness and candor the fact that one, at least, of the paramount problems of the world today is the establishment of a basis of world friendship on which an abiding world peace can be built. They have come to realize that on the solution of this problem hinges all other great national and international issues.

Three conclusions have resulted from this continent-wide discussion of world peace by youth groups. They have discovered:

1. That it is essential to achieve world peace or that *war* will put an end to civilization. Youth knows that another great war will find the world fighting with gas, germs and giant electric flashes that will destroy not only a whole army, but whole nations as well in an incredibly short time.

Youth knows that the world is so closely connected economically, financially and socially that the smallest conflict in a far corner of the earth has in it the possibility of involving the whole world in war.

2. The second conclusion that youth has reached as a result of this continent-wide discussion of world peace is that peace, and peace only, will insure the ongoing of civilization.

Youth has discovered that the world is tired of war. Among all the peoples of the earth there is an apparent and growing desire for the outlawry of war. They have also discovered that not only have the peacemakers of the nations been developing a mind for world peace, but their statesmen have made real progress toward the establishment of peaceful means of settling international disputes. First was the Hague Tribunal, then the League of Nations and the World Court. Then came the Washington Disarmament Conference, then the presentation by France of a Bilateral Treaty with the United States, which proposed that these two nations agree never to go to war against each other. In answer to that suggestion the United States replied with the most startling proposal in the annals of history. Years ahead of the expectations of the most sanguine peace dreamer, a great nation has actually declared that it is willing to *renounce war forever,* and has led other nations to take the same stand in the Pact of Paris.

3. The third conclusion that youth has reached through these continent-wide discussions of world peace is that by this means, and this means alone, can Jesus' "kingdom of love" be actualized in the life of the world.

The greatest contribution of youth to the cause of world friendship was made nineteen hundred years ago by a young man of thirty, who taught the ideal of the brotherhood of man, who set the great example of living without greed, fear or hate, and who paid the supreme price that love might rule in the world. In this continent-wide study of the problem of world peace, youth has come to realize that it is the practice and spread of the teachings of this youth of Nazareth which will furnish the foundation for the building of a permanent world peace.

Youth has discovered also that there are some very definite things which they as young people can do in bringing to pass world peace.

First of all they can elect courses of study in the church school on the peace theme. A splendid number of texts in this field are available: "The Highway of International Good Will" by Walter VanKirk; "War" by Mary Hunter; "How Big Is Your World?" by John Leslie Lobingier; "Christian Young People and World Friendship" by Edwin L. Shaver; "Thinking It Through" by Evelyn Riley Nicholson; "Christian Fellowship Among the Nations" by Davis and Chamberlain.

Young people have discovered also that they can help in bringing to pass world peace through refusing to include military training in their courses of study in high school and college. They have also discovered that they may effectually carry on peace education by means of group enterprises in the spirit of good will. Where young people engage in friendship activities that bring them into contact with other racial or national groups, they are developing attitudes and creating an atmosphere fundamental to world peace.

In many churches the young people are beginning to work cooperatively in peace education. In the spring of 1928 the churches of Oak Park and Forest River, Illinois, held an inter-church high school oratorical contest on the theme "Youth and World Friendship." Occasionally churches work on a wider

[1]Author and lecturer, former Young People's Superintendent.

scale in their effort to educate their young people for world peace. An outstanding example is the annual "Christmas Peace Declamation Contest" fostered by the Ohio Council of Churches.

Recently the "Committee on World Friendship Among Young People" of the Federal Council of Churches announced the Zellah Van Loan World Friendship Award open to young people of North and South America between fourteen and nineteen years of age. Each participant submits an essay of not over a thousand words in length on the theme "Christ and World Friendship." Six prizes are awarded, ranging from ten to three hundred dollars. The contestants are divided into two groups, those in the United States and Canada in one group and those in the rest of the western hemisphere in another. The first contest under this Good Will Foundation closed in January of 1931 and the awards were made on the following Good Will Day in May of 1932.

Two of the International Youth Conventions of the Disciples of Christ have included World Peace and Christian Citizenship among the topics to which they have given wide study and discussion, making their findings available in printed form to other youth groups interested in a similar study of these two great related problems.

As a result of all this study and discussion of the themes of world peace and citizenship, young people have come to realize that to be wholly Christian a man must be *Christian* in all of his relationships. They have discovered that Christianity not only implies a way of living, but a way of *living together* that is Christian to all the racial groups involved. They have discovered that men to be really Christian must be Christian in business, in industry, in national and international relationships. They have come to realize that people must not only be individually Christian, but that they must be collectively Christian if the un-Christian systems are not to rule the world and effectually block the coming of His "kingdom of love."

One Day Conventions—1932

Washington	Oct.
Clarkston	31
	Nov.
Palouse	1
Spokane	2
Wenatchee	4
Mount Vernon	7
Seattle	9
Tacoma	10
Vancouver	11
Walla Walla	14
Yakima	15

Montana	Oct.
Butte	31
	Nov.
Fort Benton	2
Kalispell	4

Oregon	Nov.
Portland	7
Salem	9
Eugene	10
Grant's Pass	11
La Grande	14

Idaho	Nov.
Boise	16
Burley	17

California	Oct.
Riverside	31
	Nov.
Fullerton	1
San Diego	2
Pasadena	3
Los Angeles	4
Ventura	7

Arizona	Oct.
Tempe	31

Texas	Nov.
El Paso	2

New Mexico	Nov.
Roswell	4

Colorado	Nov.
Rocky Ford	7
Colo. Springs	9
Boulder	10

Wyoming	Nov.
Cheyenne	11

Kansas	Nov.
Parsons	1
Atchison	2
Concordia	3
Phillipsburg	4
Lyons	7
Winfield	9
Wichita	10
Topeka	11

Nebraska	Nov.
Auburn	14
Omaha	15
Lincoln	16
Hastings	17

Oklahoma	Oct.
Lawton	31
	Nov.
Oklahoma City	2
Enid	3
Ponca City	4
Tulsa	7

Arkansas	Nov.
Siloam Springs	9
N. Little Rock	10
Texarkana	11

Louisiana	Nov.
Jennings	14
New Orleans	15

Arkansas	Nov.
Helena	17
Paragould	18

Texas	Oct.
Bonham	31
	Nov.
Dallas	1
Longview	2
Houston	3
McAllen	4
San Antonio	7
Temple	9
Fort Worth	10
Abilene	11
Lubbock	14
Amarillo	16
Wichita Falls	18

Missouri	Oct.
Kansas City	25
Carthage	31
	Nov.
Springfield	1
Warrensburg	2
St. Joseph	3
Brookfield	4
Canton	7
Mexico	9
St. Louis	10

Iowa	Oct.
Davenport	31
	Nov.
Cedar Rapids	1
Oskaloosa	2
Des Moines	3
Creston	4
Red Oak	7
Lake City	9
Sioux City	10

South Dakota	Nov.
Sioux Falls	11

Minnesota	Nov.
Rochester	14
Mankato	15
Minneapolis	16

Canada	Nov.
Winnipeg, Man.	18

Illinois	Oct.
Hoopeston	31
	Nov.
Chicago	1
Dixon	2
Monmouth	3
Carthage	4
Eureka	7
Charleston	9
Vandalia	10
Marion	11
Mount Carmel	14
Springfield	16

Indiana	Oct.
Elwood	31
	Nov.
Huntington	1
South Bend	2
Gary	3
Lafayette	4
New Castle	7
Indianapolis	9
Bloomfield	10
Evansville	11
Salem	14
Russellville	16

Ohio	Oct.
Bowling Green	31
	Nov.
Lima	1
Akron	2
Cleveland	3
Youngstown	4
Bellaire	7
Zanesville	9
Columbus	10
Cincinnati	11

New York	Oct.
Syracuse	31
	Nov.
Troy	1
New York	2
Buffalo	3

Canada	Nov.
Toronto, Ont.	4
St. Thomas, Ont.	8

Michigan	Nov.
Detroit	7
Owosso	9
Grand Rapids	10
Benton Harbor	11

Pennsylvania	Oct.
Washington	31
	Nov.
Pittsburgh	1
Connellsville	2
Johnstown	3
Canton	4
Kingston	7

Maryland	Nov.
Baltimore	9

District of Columbia	Nov.
Washington	10

West Virginia	Nov.
Bluefield	14
Beckley	15
Huntington	16

Virginia	Oct.
Louisa	31
	Nov.
Richmond	1
Norfolk	2
Dundas	3
Martinsville	4
Lynchburg	7
Roanoke	9
Wytheville	10
Bristol	11
Strasburg	11

Tennessee	Nov.
Knoxville	14
Chattanooga	15
Nashville	16
Memphis	17
Paris	18

At the Crossroads of America With the International Convention

INDIANAPOLIS is well named the "Crossroads of America," since it is so easy of access from every part of the country. On October 11, delegates to the International Convention began arriving by automobile, bus, traction, train, and some by plane at the municipal airport.

Several hundred were present at the opening of the National Evangelistic Association which preceded the sessions of the International Convention. It was "coming back home" for Jesse M. Bader, secretary of evangelism of the Federal Council of Churches, who conducted a conference period.

An outstanding figure at the National Evangelistic Association sessions, as well as the International Convention, was John Wycliffe Black of Leicester, England, who addressed both gatherings. Mr. Black did not come as a stranger, as he was a delegate to the World Convention in Washington and is president of the World Convention to be held in Leicester in 1935. Other visitors from England were Mr. and Mrs. Fred Carmichael.

Officers of the National Evangelistic Association for the ensuing year are: President, Claude E. Hill, Tulsa, Oklahoma; vice-president, William J. Lockhart, Des Moines, Iowa; corresponding secretary, C. W. Cauble, Indianapolis, Indiana; treasurer, Bert R. Johnson, Indianapolis, Indiana; general secretary, I. J. Cahill, Indianapolis, Indiana. Directors of the board are: C. W. Cauble, Indianapolis; Charles Reign Scoville, Chicago; R. H. Miller, Kansas City, Missouri; O. M. Walker, Muncie, Indiana; M. R. Denison, South Bend, Indiana.

Attendance at the sessions of the convention exceeded anything that had been expected. The first night there were 7,451, the next night 9,860, the third night 10,033, and at the communion service on Sunday afternoon, 12,982, with Cadle Tabernacle packed and many turned away.

Cadle Tabernacle proved a very satisfactory meeting place for the convention, the microphone making it possible to hear all the speakers. An impressive feature of the decorations was a mammoth open Bible at the front of the platform, measuring seven feet in width. Large silver letters on either side of the Bible formed the sentence made memorable by Charles S. Medbury, "The Work of Our God Has the Right of Way." These letters were afterward taken down and sent on to the University Place Church, Des Moines, Iowa, where Dr. Medbury ministered until his death.

While it was necessary to have the exhibits and registration desk in a separate building, throngs of delegates were constantly in evidence and many important conferences held between sessions.

A distinguishing feature of the convention was the faithfulness with which the delegates attended throughout the sessions. Seldom, if ever, have the morning and business sessions been so well attended.

The Board of Managers of the United Christian Missionary Society consists of sixty men and sixty women, one-third of whom retire each year, new members being elected to succeed them. This means that in the twelve years of the existence of the society more than five hundred different people have served in this capacity. With the idea that such a connection should be conserved and that a feeling of responsibility for the work should continue an Alumni Association of the United Christian Missionary Society was formed at the convention in Indianapolis to include past and present members of the Board of Managers and also members of the official staff of the society. Beverly R. Jouett of Winchester, Kentucky, was elected president; Mrs. Walter M. White, Memphis, Tennessee, vice-president; Joel Lee Jones, Bedford, Indiana, secretary; and Mrs. L. Madge Smith, Indianapolis, treasurer. Approximately 175 were present at the organization meeting in Third Christian Church.

For twelve years F. E. Davison of Oak Park, Illinois, has had charge of the communion service on Sunday afternoon of the convention. Through the years he has proved himself a general in directing the service so that the machinery is not seen and all personalities are hidden behind the Great Personality. The emblems were served by thirty elders and 275 deacons in five minutes.

A visitation to headquarters of the United Society was made on Thursday. Over 150 cars and twenty-five busses were necessary to transport those who wished to go. One thousand box lunches had been provided and it was estimated that 1,200 were actually served while perhaps another thousand had to go elsewhere. The Butler University Band of fifty-five pieces furnished music. The large crowd was an evidence of the keen interest and love of the people for all that this mecca of our people typifies.

Alumni of Butler University, as well as hundreds of other delegates made an inspection tour of Fairview Campus and Butler University following an afternoon session, when all classrooms, laboratories and departmental offices were open and students and faculty members at hand to conduct the visitors through.

Missionary breakfasts were held in the Severin Hotel each morning sponsored by Dr. and Mrs. Royal J. Dye. That the people are always eager to see and hear the missionaries was evidenced by the fact that the capacity of the dining room was taxed to the utmost and many turned away.

Dr. and Mrs. Dye also had charge of the Prayer Room at the rear of the tabernacle where those who desired could retire for prayer and where some special country or countries were considered each day.

Quite often there have appeared on the program of our conventions members of other Protestant churches, but this year, perhaps for the first time, a Roman Catholic gave one of the main addresses. Colonel Patrick Henry Callahan of Louisville, Ky, presented the cause of prohibition. He is nationally known for his work along this line and was a delegate to the world conference on alcoholism in Geneva, Switzerland in 1922.

(*Continued on page* 18)

Through th

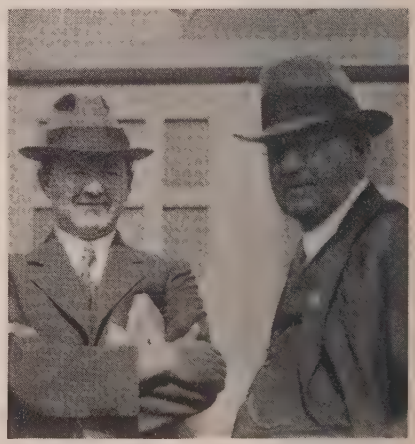
George A. Campbell, of St. Louis, president of the next convention

Joel Lee Jones, past-president of the Board of Managers and Homer W. Carpenter, acting president of the 1932 convention

Some of the characters in the Saturday evening pageant

J. W. Black of England, W. F. Rothenburger of Indianapolis, and J. Warren Hastings of Savannah, Ga.

These women drove from California. They are Mrs. Milo T. Smith, Mrs. Ben Smith, Mrs. R. W. Blosser, Mrs. Marcellus Ely, and Mrs. R. C. Davis



C. E. Lemmon of Columbia, Mo. and C. H. Winders of Indianapolis

Camera's Eye

Part of the overflow from the Sunday afternoon communion service

F. E. Davison of Oak Park, Ill., who for a dozen years has managed the communion service

On the way to the Exhibit Hall one constantly saw groups of friends renewing the ties that bind

W. P. Marsh of Alexandria, Indiana, Roy Rutherford of Oklahoma City and Joel Lee Jones of Bedford, Indiana

Abbott and Scott of St. Louis and Carmichael of England

Beverley R. Jouett of Lexington, Kentucky and H. B. Holloway of Indianapolis

At the Crossroads of America With the International Convention

(*Continued from page* 15.)

This year, because of economic conditions, it was thought that luncheons and banquets would be reduced to the minimum but Disciples insist upon eating in groups and so it developed that about the usual number were held. However with prices reduced to the minimum all such gatherings far exceeded in attendance what had been expected. WORLD CALL luncheon led with 857 and Missionary Organizations had 625. At the WORLD CALL luncheon the play "One Clear Call" by Myrtle Sims Bailey of Louisville, Kentucky, was presented by a cast of eight people from the drama club of First Christian Church, Louisville. M. R. Denison of South Bend, Indiana, was the toastmaster.

Five hundred ministers were present at the Pension Fund breakfast, Canada and all states being represented but Idaho, Utah, Montana, North Dakota, Arizona and Oregon. Dr. George Buttrick, pastor of Madison Avenue Presbyterian Church spoke on "My Job As a Preacher."

Delegates and visitors to the convention were saddened by the sudden death of Dr. Cloyd Goodnight, president of Bethany College, at his home in Bethany, October 15. He had been in attendance on the convention and returned home because of illness. Mrs. Goodnight was thus doubly bereaved since her father, Thomas Hussey of Carmel, Illinois passed away at noon on Saturday. Only a few hours before his death he was elected one of the vice-presidents of the International Convention for the ensuing year. At the meeting on Sunday night C. M. Rodefer of Bellaire, Ohio, was elected to fill the vacancy caused by the death of Dr. Goodnight.

Several thousand persons attended the sunrise prayer meeting in Monument Circle on Sunday morning, with Jesse M. Bader as leader.

The convention voted that the delegates to the Conference of the Churches of Christ in Great Britain next year be Dr. and Mrs. R. H. Miller of Kansas City, Missouri.

For twelve years Graham Frank, pastor of Central Christian Church, Dallas, Texas, has given in unselfish service much time as general secretary of the International Convention. The convention this year recommends that steps be taken to arrange for the general secretary to give full time to this important work.

While several places indicated a desire to have the International Convention next year, the Committee on Time and Place recommended that Pittsburgh, Pennsylvania, be the place selected, subject to final confirmation by a committee of the convention as to finances, hotels, transportation, auditoriums and the time of the convention.

At the Thousand Dollar Club Luncheon a beautiful bronze plaque was presented to the school making the largest gain in its giving to the United Society. The name of the school is inscribed on the plaque and the school allowed to retain the plaque as long as it heads the list of increased giving. Last year the plaque was won by the East Dallas school and this year by Ninth Street, Washington, D. C.

The Thousand Dollar Club was organized in 1919 by Robert M. Hopkins, with twenty-two members. It has contributed $1,500,000 in the fourteen years of its existence. Eight members of the original club of twenty-two have not missed a year giving a thousand dollars or more. These are: Independence Boulevard, Kansas City, Missouri; Union Avenue, St. Louis, Missouri; High Street, Akron, Ohio; Euclid Avenue, Cleveland, Ohio; Central, Youngstown, Ohio; Linden Avenue, Memphis, Tennessee; Central, Dallas, Texas; and Central, Waco, Texas. There are forty members of the club this year. The largest offering in 1932 was $4,200 from First Church, Fort Worth, Texas.

Following the convention, conferences were held at headquarters with field workers and state presidents and secretaries of woman's work. A pleasing feature of the latter conference was the honoring of Mrs. Thomas Bailey, president of woman's work in Oregon, who will be celebrating her fiftieth wedding anniversary in November. In a pleasing little ceremony in which Mrs. Bailey was represented as queen with her retinue and subjects, a book bearing on the flyleaf the names of those present, and a Christian Woman's Biennial Membership for $50 in the United Christian Missionary Society, were presented to her as a token of appreciation of her work through the years.

In these conferences from beginning to end were Mrs. Anna R. Atwater and Mrs. Effie L. Cunningham, whose presence and counsel are always an inspiration. Mrs. Atwater conducted a short devotional service for the four sessions of the conference.

A vested choir of four hundred voices from the choirs of Indianapolis Christian churches and directed by Arthur Mason, provided special music during the evening sessions, while Mr. and Mrs. Virgil Brock were the inspiration of the congregational singing throughout the sessions.

In addition to the very splendid reports and pictures which appeared in the Indianapolis newspapers during the convention, the publicity committee was able to arrange eight periods, four hours in all, of broadcasting over WFBM and six periods or five and a half hours over WKBF. The entire communion service of Sunday was on the air.

The astonishing attendance at the convention threw all calculations as to the number who would attend the luncheons out of gear. A typical instance was that of the Christian Unity Association luncheon. Seven tickets had been sold at eight o'clock in the morning. The sponsors stretched their faith and ordered sixty plates. When the people sat down to the luncheon there were one hundred and twenty-one present. The WORLD CALL luncheon, with eight hundred and fifty-seven present, was the largest luncheon. It was almost twice as large as any previous WORLD CALL convention affair of this kind, and yet two or three hundred more tickets could easily have been sold if there had been any way of taking care of the people. A factor in this large attendance was the effort made by every organization to keep the prices of the luncheons and banquets down to the lowest possible figure.

Since Cadle Tabernacle had no rooms for exhibits, the adjacent Municipal Garage was rented, scrubbed out and fitted with booths. It made a thoroughly satisfactory exhibit hall, and was always crowded. Publishing houses reported only a moderate amount of sales, but people chose carefully. The registration booth was located in one corner of this exhibit hall.

The Deeper Function of the Church

By GEORGE A. BUTTRICK[1]

OUR question is, What is the deeper function of the church? What is its vital purpose? Or is it but a cumberer of the earth?

Many voices reply (Mr. Babson leading the chorus) that the church promotes law and order and safeguards property values. Truly! but as an adjunct to the police force or a real estate investment the church is an extravagance; far too prodigal of time and money. Furthermore in that instance multitudes are self-deceived: they are not aware as they worship that their main concern is with the precinct captain or with a guaranteed mortgage.

But the church is the useful crutch for weak-kneed people, other voices suggest. It is an asylum for timid women and effeminate men. It soothes the sad and comforts the dying: the day may come when we shall require its ministrations—but why hasten the day? Again, the answer is grounded in fact. Living is a dangerous business and every man seeks his refuge—even though it be no better refuge than a stoicism. But the word "comfort" (even in its fine original meaning of "strengthening") does not compass the mission of the church. Men and women of the early church were lit like torches in Nero's garden (it is vastly ridiculous that psychology should make of that an escape mechanism!) and when death came—solemn, portentious death—they prayed and turned death into a fool.

The convention choir of four hundred

The church was cradled in superstition, others say. So saying they conduct the church to the edge of the world to throw it down! But this same psychology was cradled in superstition; in the interpretation by soothsayers of the king's dream. And medicine was cradled in superstition; in weird incantations and weirder witches' brewings. Perhaps the church was cradled in superstition; but perhaps superstition was only the cradle (or the swaddling clothes) but never the inborn life.

Why the church? I know intimately one church that grew in this wise: there was a lawless frontier village in which a few women were wont to gather at sundown to pray that God would raise up to them and theirs a spiritual shepherd. Soon came a missionary; his parish (which he covered on horseback) stretched from Connecticut through Vermont into Canada, then south through western New York to Pennsylvania, then east and north back to Hartford. He had no "church secretary" to help him, nor did he feel overworked. He stood behind the trail in an unfinished courthouse in that village and organized a church. The little company of believers continued to meet in the courthouse or a barn or a school. Finally amid many a persecution and by many a sacrifice a log cabin church was built, from which (by direct descent) has come that church today. With minor changes that is the story of hundreds of churches in America and everywhere. I pause to suggest that it does not sound like a plot to uphold property values, or (primarily) like a means of release, or like the coddling of a superstition.

Almost everywhere a church. It is ubiquitous. Traveling the continent the train whistle announces another city or hamlet where human beings have huddled together for warmth of friendship, and there (wherever it may be on the cortex of this remote star called earth) a church! Whether in that clanging metropolis at the mouth of the Hudson or in some village of the Kansan plains, inevitably a spire pointing like some great finger to the sky. There, surely, is a portent. One pities the ignorance that can dismiss so vast a portent with a Freudian gesture. In the backwoods of northern Michigan one summer I heard singing issuing from a dilapidated barn. A week day, afternoon, religious praise, from a remote barn! Like Moses I exclaimed: "Behold, I will turn aside and see this strange sight." So I turned in fisherman's rig—wearing fisherman's waders. And truly it was a church in a barn; the sect being called "The Saints of God." Surely an ambitious title! But why not? "A man's reach must exceed his grasp, or what's a heaven for?" A sweet-faced woman asked me after a moment or two: "Do you love the Lord Christ?" "Yes," I answered, "and my only hope is that He loves me." "Would you tell us about Him?" I would try! And so, once more, "the old, old story!" What if our creeds were different? Our creeds were only broken bits of colored glass; the same Sunlight struck through them all! The church is a portent, omnipresent, an inevitable blossoming of the human root.

[1]Minister, Madison Avenue Presbyterian Church, New York. Convention speaker.

Why the church? Let me tell you why! It is the sign of a deep hunger and the means whereby that hunger has at least partially been met. The Greek word for man is "anthropos"; it means "the upward looking creature." From the ugliness of life in factory and tenement we look up to a beauty which ever haunts us. From the stains of life in remorse we look up (scarce daring to hope) to a purity which will "not let us go." From our imperfect knowledge we look up to a truth which ever beckons. We are born with this feeling for the Eternal. The Spirit which broods over us is living—living enough to constrain our living spirits. Yea, the Spirit who broods over us is personal. Not personal in any narrow and angular sense; not personal without any vast hinterland of mystery; not without heights we cannot scale and depths we cannot fathom! Yet personal —so as to hold in compassionate duress our personal life! How else could He have any dealings with us?—except He be one with us, as a sun's ray is one with all the mystery of light, as a drop of water is one, though infinitesimal, with all the tide-swayed ocean? Why the church? It is the comradeship whereby we confess the age-long yearning, wherein we seek the age-long answer. The church is the token of God in life. There we acknowledge the Everlasting who in many a talisman of the natural world has given us his message, who in successive generations of prophets has given us his messengers, who in Jesus (as a sure surmise of the soul confirmed in life well testifies) has given us—himself!

Part of the 2,000 who visited Missions Building on Thursday noon

This main contention we now try to make more specific: THE CHURCH IS A HOME IN OUR LONELINESS. Life is lonely, and it is mysterious. Not that we also feel it so; usually we are occupied with the surface of life; we have business to transact, a home to build, a pleasure to anticipate. But ever and again we are brought to attention; compelled to think not about the trappings of life but about life itself. Perhaps it is the lilt of an old song that arrests us, or the death of a friend, or a sunset glow.

"And that's enough for fifty hopes and fears!"

We strut our little day upon the rind of a planet, not knowing even if there are other souls on other planets whom we could call brother. A few years ago the planet Mars swept an inch nearer to us in its course (that relative inch being several million miles), and we peered at it intently hoping to see on that other swinging ball something that might have been fashioned by hands like our hands. We could not tell, but thus we confessed our loneliness in the vastness of space. Some arm thrust us here out of eternity; some voice bade us make our stab at the strange task of life. Or was it, not an arm and a voice, but only happenstance? Soon this eggshell of existence will crack, and we shall fall through into silence.

Is this earth a madhouse built by a demented mind? Or a cosmic machine catching and crushing us on its wheels? Or a school in which we are being trained? Or in a penitentiary in which we are held before being led to the guillotine? "When I thought to know this it was too painful, until I went into the sanctuary of God; then understood I." We enter a church. We breathe the word "God." We do not know all it means; we know little. But our nature (not at its weakest, but at its noblest and most sacrificing) kindles to it. We listen to the wisdom which other pilgrims have gathered from the journey: "The Eternal God is thy refuge, and underneath are Everlasting Arms." We hear Jesus say: "In my Father's house" (the most daring, the most lovely, the most redeeming description of the universe lips ever coined), and straightway the inborn faith comes to its own. We sing then with other souls as lonely as we and as burdened with the mystery:

"O God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our Eternal Home."

The church has conquered our loneliness and made us friends with life.

Again, THE CHURCH IS OUR ARMORY IN THE CONFLICT OF MOTIVES. That conflict was sharply drawn for Jean Valjean in the Victor Hugo novel. Escaped from convict service he had risen through the years to become mayor of his community and almost its light and leading—his neighbors never dreaming there could have been a stigma on his early life. A doddering old man in a neighboring village is arrested as the long-escaped Jean Valjean. There

is between the two men an extraordinary facial resemblance. What shall the real Jean Valjean do? The other man is almost useless, and with but a few years to live. The real Jean is sun and shield to all his neighbors. There is the conflict; all the plausibilities ranged on one side, and only a "still small voice" on the other. Not always is the issue so sharply drawn; but we face it. The young man faces it; the world's way of living has tangible rewards (the gay pleasure, the newspaper fame, the quick returns when methods are not too scrupulous), while the other way . . . Who knows? Conscience may be only what the cynic calls it, a tribal custom! And, in any event, the gain for following conscience has been for most people only an inner wholeness, a central glow of nature. It is an unequal battle, isn't it?

We need the church, not as a coward needs a refuge, but as a traveler needs the water-spring, yea, as a crusader needs his lance! In the church we understand (though we could not tell how, unless it be by the brooding of a Presence) that this intolerant ideal of duty, this beckoning of Compassion, is our very life. Uproot it and all life's branches die, all life's blossoms wither. "What shall a man give in exchange for *himself?*" we hear Jesus say; and we understand why Jean Valjean voluntarily returning to the galleys should have said to someone who pitied him: "When I think of what I might have done I could almost pity myself." From the comradeship of the church we gain strength; at a lynching the crowd makes its individuals terrifically suggestible to evil, so that men do in that dark fellowship what they would not dream of doing in loneliness; in worship the congregation makes us savingly suggestible to good, so that we make nobler resolves than solitude could give. From the presence of Christ (who age after age "comes alive" when we think of him) we gain strength. The church gives us sinew for the strife.

Once more, THE CHURCH IS THE NUCLEUS OF HUMAN BROTHERHOOD! We say it, and a church splintered into feuds belies us; but, even so, let us think it through. In that novel of a few years ago entitled *If Winter Comes* the hero, Mark Sabre, reaches a conviction concerning the wayward girl Effie. To help her will expose him to a misconstruction of his motives by dull or evil-minded neighbors; but he reasons as follows (speaking to a friend):

"Here was a human creature come to us. You've got to respond! You're picked out! You! One human creature by another human creature. Breathing the same air. Sharing the same mortality. Responsible to the same God. If you've got a grain, a jot of humanity, you must, out of the very flesh and bones of you, respond to the cry of (one) made as you yourself are made."

But must you respond? Most people do not! Must *you* respond—to the Japanese? to the Russians? to someone with whom you could never agree on economic theory? to the claims of war-ridden Europe?

The earth is seamed with chasms. It is bitter with grudges, red with blood, and hollow with graves. And so few people take unto themselves the "ministry of reconciliation." Where is the comradeship into which all may come? There's the church! It is tragically divided, but it is yet the only group which even dreams to say, "Whosoever will may come." It is the one social solvent. The labor union is not a social solvent, nor an employers' association: each in its own camp groups its own: each lays a sword across the face of the earth. A Masonic lodge, however fine, is not a social solvent; it has a secret at its heart. A luncheon club is not a social solvent; its mind (we speak in kindness) is rather notoriously standardized. A school is not a social solvent; it has limits of age and culture. But the church says of all men: "Breathing the same air. Sharing the same mortality." Then it goes deeper: "Responsible to the same God!" There is the reason why the church alone can be a social solvent: it builds its fellowship on the one, deep, common denominator of human life—the feeling for God! It welcomes people not as rich or poor, black or white, wise or blundering, stained or clean—but as "upward looking creatures!" It says to the world as the Duke of Wellington said to the soldier who feared he might not kneel with his commander at the Communion Table: "My brother, we are all one here." No disarmament, however needed, will for long avail us until the heart itself is disarmed: The church (the place where people can kneel to pray, "Our Father") is the one nucleus of human brotherhood. It must bridge its own chasms, for only through its united life can the chasms of the world be bridged.

Yet again, THE CHURCH POINTS US TO A REDEEMING GRACE. I shall not waste your time or mine by arguing that we need redemption. If you do not know it, it is unlikely that words of mine can fill a lack so fundamental.

The sacrifice of Christ (in whom God by suffering reconciled the world unto himself) is the profoundest message of the church. It is the church's only message: in our kind of a world there is nothing else greatly worth saying. But only the church explicitly says it—though from it all other words of saving grace are derived.

The church does nothing practical? Yes, it does. But, in any event, without the church practical life would choke us like dust.

"I love Thy Church, O God;
Her walls before Thee stand.
Dear as the apple of Thine eye.
And graven on Thy hand."

Listening In On the World

A Brief Survey of Significant Happenings from the Christian Viewpoint

By JAMES A. CRAIN

Latter-Day Jewish Prophets

PERHAPS no body of men in America are possessed of keener social conscience than the group which composes the Central Conference of American Rabbis. Its members are the rabbis of the so-called "reformed" Jewish churches affiliated with the Union of American Hebrew Congregations. Many of them are men whose influence reaches far beyond the limits of their own group and some of them are national figures, as for instance, Stephen S. Wise of New York and Louis L. Mann of Chicago.

The Message of Social Justice for the High Holy Days of the Jewish calendar for 1932-1933 expresses in a very splendid way the passion for social justice.

Christian Social Action

One of the new and interesting developments growing out of the economic situation is the organization of the Christian Social Action Movement. It had its genesis in the discovery of a few men that small groups in several states had independently been seeking guidance and help in facing problems growing out of the present situation. The organization meeting in Chicago was attended by eighty-six persons, from sixteen states. The purpose was to bring together a group of Christian people who wished "to face the spiritual, moral and economic needs of humanity confronting us in the present world economic crisis" and to discover, if possible, the Christian solutions. Since the first gathering, other meetings have been held in California and elsewhere. One important development of the movement is the *Leader's Handbook*, describing the Chicago "Call to Action" conference, the types of conferences required by the exigencies of the day, how leaders may proceed in setting up group conferences of different kinds, things for local churches to do and a series of outlines for study and discussion. The price is fifteen cents and the address is The Social Action Conference Movement, Owen M. Geer, secretary, 740 Rush Street, Chicago.

Business Buccaneering

Evidence continues to accumulate to prove the fundamental ethical unsoundness of many of the practices of modern business. So common are these revelations of bad faith, dishonesty and moral blindness getting to be that the term "business man" is losing that quality of *ex cathedra* authority which a few years ago caused all lesser mortals to keep silent when he spoke. The latest of the business gods to come tumbling down are the Insulls, the crash of whose super-power utility "empire" sent Samuel Insull Sr., and Samuel Insull Jr., scurrying to France and Martin Insull to Canada, leaving investors in their enterprises to face as best they can a loss that threatens to exceed $225,000,000. Stocks were sold to "insiders" at $12 a share and to the general public at $27 a share and then kited to $149 a share. This was but one detail in the maze of this huge aggregation of enterprises in which it is difficult to tell which concern owns the other, or what the ramifications of any one of them are, so complex and devious have been the methods of management.

The Insull failure, following the suicide of Ivar Kreuger and the revelations of huge swindling operations connected with his name, preceded as it was by the death of Alfred Loewenstein, millionaire manipulator of European industries, has had the effect of shaking public confidence in the superiority of the acquisitive instinct. Investors will not soon forget that it was "reputable" banks that sold worthless South American bonds by the millions of dollars worth to innocent purchasers, that Kreuger's operations were aided by an American bond house which accepted his forged financial statements without verification, or that another "reputable" bond house was one of the "insiders" of the Insull deal. One reason for the delay in the return of prosperity is the loss of public confidence in the men who have heretofore controlled large slices of the nation's business and revelations of amazing dishonesty in handling the people's money.

Fallen "Angels"

Failure to investigate the ethical practices of some of their financial "angels" is now causing worry and concern to some ministers and congregations. Not long ago I was told that a certain individual whose business failure has had widespread notoriety had decided to accept the penalty of the law and no longer resist a prison sentence. Upon inquiry I found that he had been the chief backer of an important church and a popular minister. While neither the preacher nor his congregation can be expected to inquire into the details of the business affairs of every member, both must accept full responsibility if they promote to places of prominence men whose business practices are likely to involve them in serious consequences. The collapse of such enterprises is usually preceded by indications which serve as signs to people who are alert and aware. Men cannot plunge and pyramid without attracting attention and when such ventures are financed by the people's money, the church should be more cautious about signing notes of personal endorsement than are banks about accepting their unsafe collateral. Many a church has lost its influence in the community for years to come because it took a little too much pride in the fact that the wealthiest capitalist in town was a prominent member of its congregation.

Racketeering—High and Low

Racketeering, so frequently denounced as a by-product of prohibition, is now recognized as largely an outgrowth of unethical business practices on the part of business itself. Gordon L. Hostetter, executive director of the Employers' Association of Chicago, recently told the National Conference on Government at Washington that racketeering, which he estimates costs the business men of Chicago more than $145,000,000 a year, "is composed of four elements—the business man or the business group, the leader or leaders of organized labor, the criminal underworld and the politician." The American Federation of Labor will undertake a vigorous movement to clean up certain of its constituent bodies, following a report that a survey shows twenty-eight national labor bodies to be dominated by radicals, gangsters and politicians. The press quotes Mr. Hostetter as saying, "Racketeering is an inside job and a native American product, for which business itself is too greatly responsible."

Training for the Civic Conscience

The Board of Temperance and Social Welfare, concerned over the decadence of citizenship and the indifference of church people to political issues, has developed a Plan and Program for Citizenship and Temperance Education in the local church. The plan provides for a committee on citizenship and temperance to be appointed by the board of officers of the church and suggests lines of activity relating to the church school, young people's groups, study classes, community activity and citizenship education. The plan is a modification of the program already in successful operation in the National City Christian Church, Washington, D. C., and Mr. S. T. Snead, chairman of the National City Church Committee, has given much time and study to the new venture.

Manuals for teaching citizenship and temperance will be prepared for all departments of the church school. Suggestions for observance of Independence Day, Temperance Sunday, Victory Sunday and other important occasions are given. A unique idea is a "Young Voters' Night," when the general outlines of party government are given.

Sea Salt

"Let your speech be . . . . seasoned with salt."—Col. 4:6

Perhaps the new insight into world conditions must come mainly from those who are not handicapped by having the very structure of their minds interwoven with old methods and earlier assumptions. . . . Even with known resources, and known methods of exploiting them, the world could certainly maintain several times its present population at much more than its present standards.

—Sir Arthur Salter, in *Recovery*, 1932.

A man without pity is not perhaps a very common type today. *But what of a system without pity?* Ah, there's the rub! In this field of Christian ethics we see that all along the line, if the church is not to be discredited, the socialization of the familiar principles of the Sermon on the Mount, their extension in application from private life to community life, is what is called for. The process has been going on. The last forty or fifty years we have seen the circle widening, from the establishment of philanthropies—sad measure of our cruelties that they are—on to institutional social work under religious auspices, and to separate reforms inspired by Christianity. The demands become ever more searching, more stringent. They do not pause. *At the present moment, they clamor for the evolution of a complete and independent Christian Sociology.* The creation of such a sociology is the task immediately confronting the church. We cannot stop short of this.

—Vida D. Scudder, in *The Christian Century*, 1931.

Those who look forward to an ideal social order in which there shall be bread, brotherhood and freedom for all have today new grounds for faith and hope in the possibilities of its coming. But the principal need of the world is the *will to believe* in the Kingdom of God.

—James R. Myers, in "Social Progress and Christian Ideals," 1932.

Social progress comes through the progressive releasing of the best in the masses. . . . When science gives the technique and the church gives the social passion, we will possess power to make the world over into the Kingdom of God.

—Dr. Alva W. Taylor, in "Social Progress and Christian Ideals," 1932

If capitalism and capital are not based on programs which are socially sound for the whole mass of our people the preservation of existing capital and the continuance of the capitalistic system will both be impossible.

—Wallace B. Donham, in "Business Adrift," 1932.

Bankers have only themselves to blame, and will have until they have cleaned their houses and shown by their acts that they have come to a full realization of the heavy social responsibility which rests upon them.—James Truslow Adams.

Keep To Your Dreams

Earth is a lonely place for one
Whose luminous dreaming has just begun.

But lonelier far for those who know
The empty way that dreamers go.

Those who have felt the whip and sting
Of weary-footed venturing,

And who have run their hands that dare
Into treacherous spears raised everywhere

By masters arrogant and smug
Who govern men with gun and thug.

Earth is a lonely place for one
Who feels the power of the sun

To vitalize the fragrant soil
And harness man's triumphant toil.

Keep to your dreams, intrepid few,
The world has bitter need of you.

—Lucia Trent.

To restore to one's individual life a certain secret liberty of thought and feeling, that shall be at once reverential and skeptical; to free the fresh-water springs of one's happiness from dependence upon outward conditions while one twists outward conditions as craftily as possible to the demands of the flesh and the spirit; to compromise in unessentials while one clings to essentials with the fluid obstinacy of water seeking its level; to retain an open mind with regard to the magical, while one exploits in their place and under their limitations, the rational interpretations of Nature and Life; to free oneself from the morbidities of sympathy as well as from the cruelties of selfishness; to treat the whole spectacle ultimately as a dream within a dream, from which it still remains possible that death may awaken us; to have no convictions except the conviction that all cruelty is evil and that all lives are holy and sacred; thus it seems to me one may reduce the astronomical universe to its due place of secondary importance compared with the concentration upon the mystery of consciousness wherein lies that "earnestness that alone makes life eternity."

—John Cowper Powys, in "On the Meaning of Life," 1932.

There are three main factors in the present difficulties of civilized mankind. . . . The first and most urgent is the financial breakdown. The second and most fundamental is the revolution in economic method. The third and most perplexing is the political fragmentation of the world. . . . Unexampled prosperity and happiness is within the reach of our race and it staggers on the edge of what may be irrevocable disaster. Every year, every month of indecision increases the inevitability of that disaster. . . . The conversion of the common man to a sane economic faith and his helpful acquiescence in the broad measures foreshadowed is the necessary initiatory condition of world recovery.

—H. G. Wells, on "What Should Be Done—Now," 1932.

To know what you prefer, instead of humbly saying Amen to what the world tells you you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

There are fifty ways to put out a fire, but shutting your eyes is not one of them.—Henry Ward Beecher.

Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.—Shakespeare.

"It is probably true that, as a force for keeping the peace of the the East, the influence of Christianity is as potent as any other factor at work there . . . Organized Christianity is proving itself most effective as an agency for peace at precisely the point where our existing peace machinery is most defective. Almost alone among the forces at work in Asia, the Christian church is at the business, in season and out, of developing the mind and the motive for peace."

—Stanley High, in "The New Crisis in the Far East," 1932.

Jewels that the

Paragraphs from Speeches Delivere

NO OTHER movement ever initiated for human welfare can show, in such a short length of time, results so satisfactory as those achieved by prohibition. The most important study everywhere, and at all times, is the prolongation of life and in the eleven years since its national introduction prohibition has saved more lives than were lost by our country in the Great War, both in action and from disease, abroad and in the camps in this country.

—P. H. CALLAHAN on "The Noble Experiment."

The house of God is more than a place of worship. It is that; but it is a place for the teaching of worship. It needs the elements of beauty of the cathedral even if they have to be presented on a small scale. It is a social center but it is more than the meeting-place of a group. It is a place where the Kingdom of God, the social expression of the divine Christ, may be presented and practiced in all its social significance. It is a place for preaching. But it must be a type of preaching that fits into the consciousness of man and meets his soul where it is and leads it to where it should be.

—H. H. PETERS on "Church Architecture."

Matthew Arnold once said, "We are between two worlds, one dead and the other powerless to be born." Dead worlds are about us today. The world of materialism is dead. Discredited and dethroned is the philosophy of mud. The only real world is the spiritual world. Dead, too, and let it be forever buried, is the world of imperialism and narrow nationalism. The scepter of iron, the mailed hand, the imperialism of the dollar, they have had their day. We have witnessed the rise and fall of civil powers that come and go in a vicious circle.

Our charter is to build a new world in which every nation, developing its own culture, shall live for the common good. The world of sectarianism and lifeless formalism in religion is dead. Sectarian shackles, competitive denominationalism, have no place in our common salvation. This means to maximize our mutual inheritance in Christ and to minimize the accretions of the centuries. It means a fellowship in which no barrier will intrude to prevent concerted action. Loyalty to Christ is a fictitious formula unless it leads to fellowship in the service with those who call Him Lord.

—ROGER T. NOOE on "Building a New World."

The first sign of an organization that we have any record of in the early church was for the purpose of carrying on the benevolent work of the church. Seven of the very best men, men of good report, full of the spirit and of wisdom, were appointed to see that the Grecian widows were not neglected. What would happen today if every church were organized to cultivate the spirit of compassion and helpfulness and if our first concern would be to minister to the needs of people, as Jesus did when he walked in Galilee?

—C. R. STAUFFER on "The Urge to Benevolence."

Every advance of the Kingdom of God has been made possible through sacrifice, suffering and death. When men have given their all to Christ and apparently failed, they have been most instrumental in advancing His kingdom. To make any great advance today there must be deep suffering. The present crisis challenges the best in us, and the greatest power in our religion. Christian men and women must be willing to be crushed in the wheels of this new era if the kingdom is to come. It will only be brought to pass as our personalities are completely surrendered to the program of Christ, disregarding what this surrender might cost.

—J. WARREN HASTINGS on "The Desire of All Nations."

So completely do our educational facilities operate on the plane of the physical that they have become little more than factories to process youth in the art of money making. An educated man in the popular mind stands, not for range of thinking, refinement of feelings and nobility of living, but rather for one who can do and get and express life in terms of numbers and spacious materiality. Science is not primarily thought of as a means to arrive at truth, but rather as a means to increase production to command more cash. This makes the whole scheme of things metallic. We are now at the end of one generation of popular education pitched on that level, and we are experiencing its merits on a national scale. Education, once in the custody of the church has been passed to the state. It will never be recalled. The church college is the only vestige of it left under control of the church. The church college is efficient, but not sufficient. The whole educational processes must be commandeered by a spiritual ideal to integrate life in its totality of body, mind, emotions and will. Then only can we expect to see our sons tall and straight like

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ore the Indianapolis Convention

the cedars of Lebanon and our daughters polished in the similitude of a palace.

—A. D. HARMON on "Character Creation."

Do we really want a great church tomorrow? We cannot reap where or what we do not sow.

If the church of tomorrow will actually magnify Christ above all systems, all interpretations, all organizations; if it will put Him above and beyond all things else; if it will dedicate itself supremely to the task of making men conscious of God—the Father—and will stake its life on the implications of this Holy Faith; if it will be Christlike in its emphasis on the preparation of leadership and will exercise Christlike patience and wisdom in sowing the seed of Christian thought and life and love, it will render that high service to Christ and to humanity for which it was brought into existence, and will aid mightily in hastening the day when every knee shall bow and every tongue shall confess Him as Lord of All.

—M. E. SADLER on "The Church of Tomorrow."

Charles S. Medbury occupied as a preacher in Des Moines the position which Spurgeon occupied in London, Jowett in Birmingham, Brooks in Boston, and Powell in Louisville. No public enterprise escaped his studious interest and effective influence. In 1923 he received the trophy of the City of Des Moines for the year's most distinguished community service.

He honored the ministry of Christ as the highest vocation within the choice of men and in all the manifold areas of human interest touched by his abounding personality he made the Christian ministry great in the eyes of men. No man of his generation in America has done more to make the pulpit attractive and commend Christian service as the supreme vocation to young people.

—R. H. MILLER'S tribute to Dr. Charles S. Medbury.

There must be a reappraisement of the church's resources and a restudy of her strategy. It would seem to me of the highest importance that the Disciples of Christ should commission, from among our people, a group of the sanest and most consecrated and most farseeing men and women for an immediate restudy of our movement, not simply of the missionary or educational or benevolent aspect, but of the total movement, a restudy of its genius, its motive, its objectives, its achievements, and its relationship to our contemporary world.

These are questions that go far deeper than the question of budgets and promotion and the mechanics of the movement, but they are questions which must be faced and answered if, in this prophetic and perilous hour the Disciples of Christ are to be ready for a new offensive for God.

—HOMER W. CARPENTER in the "President's Address."

The strength of the church has always been proportionate to the power of her preaching. Too long have some silly historians taught us that the church reached the zenith of her power when (Pope) Gregory kept (King) Henry standing barefoot for three days in Canossa's snow. Not at all. Judged by every standard of her Head, the church then reached the depth of her degradation. She kneeled to the devil to receive the kingdoms of the world and denied her Master. Only when her preachers broke forth again with the old, old message, only when Savonarola asserted the divine authority in morals, when Wycliffe and Huss called the people back to the Word of God, when Luther discovered anew the gospel of grace, when John Knox proved the power of the preacher to be greater than that of the throne, when the Wesleys and Whitefield crashed through the ritualism of the English church and called the people to a God of love—only then was the church manifesting her true strength.

—EDWIN R. ERRETT on "The Fellowship of Preaching."

A large percentage of Christians give intellectual assent to the ideal of brotherhood. They admit wrongs done, the pressure of economic unfairness, the right of any man to live an abundant life. But very few put their theories into practice. Preachers may grow eloquent over the theme of brotherhood and congregations be emotionally stirred by the suffering of the untouchables of other lands, but when both step over the threshold of the church door and the first individual with a black skin is met, brotherhood usually vanishes into thin air. It is this hypocrisy in our lives as Christians that causes the deepest bitterness. The Negro has a right to say, "Who are you to preach Jesus to me when I dare not venture into your church?"

We as Christians are refusing to live out the fundamental principles of the value of humanity and personality upon which Jesus based his teaching. Until the church teaches these values and we who are the church guide our lives by them, we shall accomplish little in our attempt to solve the problem of race.

—MRS. LEILA AVERY ROTHENBURGER on "Facing the Problem of Race."

"Disarming Woman"

By LOIS THOMAS LOCKHART

Family Round Table Conducted by the Cause and Cure of War Conference (used by permission)*

Leader.—The central message of the Christmas season is vitally and essentially related to good will and world peace.

The birth of Christ was heralded by angelic voices, "Glory to God, and on Earth Peace to Men of Good Will." Centuries have come and gone since that eventful night and while struggle and strife, wars and rumors of wars, have followed in quick succession, still in the heart of the human breast the yearning for a world in which suspicion, envy, hate, strife and armed conflict shall have ceased and security, trust, brotherhood and love shall reign supreme has persisted.

In our own day we find ourselves in the midst of overwhelming problems of suffering, and discouragement comes upon us as a result of a world torn by war and its effects. Students of history and government are fearful lest something more dire and terrible may yet develop out of the present situation.

Discouraged as many are in the face of seeming defeat, yet the strong voices of those who demand the annihilation of the war system have never been more articulate or more insistent than at the present hour.

In all this advance toward the ultimate goal of world peace, women have had no small part. The first women's groups to include world peace in their program, were the International Council of Women, organized in 1888, and the Women's Christian Temperance Union which at about the same time, created a special peace committee. One by one the other women's organizations have adopted peace programs, until today, nearly all women's Christian and welfare organizations are now actively working for world peace.

Today we are to have a "round table" in which representatives from eight of the eleven women's organizations that make up the Conference on the Cause and Cure of War which convenes in Washington, D. C., each January, will speak. This conference is led by Mrs. Carrie Chapman Catt. I have the pleasure of introducing to you, one of our own women who will, for today's program, be known as Mrs. Catt.

NOTE: *The leader and those taking part in round table are earnestly requested "not to memorize the text." Study the contribution made by the organizations represented until each can be "told" with earnestness and enthusiasm. The platform is arranged with table and eleven chairs. Interlocutor is seated in center; two "end-men," one at each end.*

Interlocutor.—(Mrs. Catt.)

In 1924, representatives of nine women's organizations met and planned a conference to support the entrance of the United States into the World Court.

The name selected was the National Committee on the Cause and Cure of War and had as its objectives:

First—To build effective peace machinery.

Second—To reduce war machinery.

Third—To obtain guaranteed security against war for every nation.

At our seventh national conference in January, 1932, our program included a round-table discussion, on the activities of the past seven years, and we are privileged to reenact that session today.

Many times we are asked: What good does it do? How effective is our work and are we really making gains toward our objectives? This round table should help us to answer these questions, not only for ourselves, but for those of our friends and critics who are doubtful of gains being made. As you will see there is a wide representation in this annual conference; national organizations of home and foreign missionary societies, Women's Christian Temperance Union; the Young Women's Christian Association; the Jewish women, Women's Trade Union League; etc. Thus we see that for peace, even more than in war, there is strength only in union.

Interlocutor.—What has the Council of Women for Home Missions to say?

Miss Purves.—In 1928 the Council of Home Missions voted support of the Paris Peace Pact and sent a letter to Secretary of State Kellogg to that effect. We sent a resolution in support of this treaty to two thousand local interdenominational groups asking for its adoption and support. Our quota for the Disarmament Conference petition was thirty thousand signatures. We have secured seventy-five thousand more.

We have published a book, *The Turn Toward Peace,* and sold nineteen thousand copies. We have published a bibliography on peace material, and many original plays and pageants have been given by local groups throughout the country. In all schools of missions and in many conferences and local societies increasing prominence is being given to programs on peace.

Left end-man.—I want to know what happened to those resolutions on the World Court and the Kellogg Peace Pact which were sent to their locals. Did they ever get to the Senators?

Miss Purves.—They got there all right; we saw them piled high on the Senate desk.

Interlocutor.—What about Foreign Missions?

Mrs. Silverthorn.—The Federation of Woman's Boards of Foreign Missions is made up of thirty-four boards, representing a membership of 5,000,000 women. Our cooperation is with them. We know in some cases many of them are interested in peace and some are not, but we can report a very decided increase in interest and attitude in the whole cause of peace and international relations. Our quota of signatures for the disarmament petitions was thirty thousand. We have sent in seventy-five thousand, plus.

Interlocutor.—I want to ask Mrs. Silverthorn how she knows they have five million women. The reason I ask is because there is a great deal of criticism about our claim as to the number of women we have.

Mrs. Silverthorn.—Madam Interlocutor, I think I can answer that. Take two of the largest denominations affiliated with these groups, the Presbyterians and Methodists. We have a record of the local women in our societies and those two have over one million women registered in their missionary societies, and those are two out of thirty-four national boards. Therefore, I think five million would be a very conservative number.

Interlocutor.—Mrs. Harper.

Mrs. Harper.—The National Woman's Christian Temperance Union adopted peace as a fundamental principle in 1874 and for years we fought it alone. We were so happy when the women of these great organizations consolidated in the Cause and Cure of War Conferences. We secured in 1925 and 1926 more than seven thousand signatures in favor of the World Court. One hundred and fifty thousand educational leaflets have been published and circulated.

We have forty-six directors, and eleven hundred county and local chairmen of International Relations. Our quota for the disarmament petition was twenty-five thousand and we have sent sixty-eight thousand.

Interlocutor.—Mrs. Emerson of the Young Women's Christian Association.

Mrs. Emerson.—The Young Women's Christian Association for nearly forty years, as a part of a World Council in forty-eight different countries, has been deeply concerned in the cause of peace.

The Association began work for the entry of the United States into the World Court in 1924. By 1926 over half of the

*This program is greatly curtailed from the original and three organizations (the National Federation of Business and Professional Women, the League of Women Voters, and the American Ethical Union) are not included. If the leader wishes the fuller text, the pamphlet may be secured from the National Committee on the Cause and Cure of War, 1116 Grand Central Terminal Building, 100 East 45th Street, New York City (15 cents).

city associations and every one of the rural branches had studied the Court, and many had begun writing to their Senators about it. The student associations worked for it, and sponsored a discussion course about the Court in more than half of the colleges of the country.

In 1931 the campaign for the Peace Pact, in which practically all of the six hundred and thirty associations took an active part, gave more impetus to our international program than any one thing. The Y. W. C. A. in countries all over the world has been working for the success of the disarmament conference, and we enjoy the fact that the Disarmament Committee of Women's International Organizations in Geneva had as chairman a member of our World Y. W. C. A. staff, Miss Mary Dingman. Some 10,000 of our younger members, the Girl Reserves, drew up and signed a disarmament petition of their own, which they presented to President Hoover in November, saying, "We believe that our full rights as citizens cannot be exercised in a world that relies on war as a method of settling international difficulties."

Interlocutor.—Now, the General Federation of Women's Clubs.

Mrs. McMullen.—In 1923, before the Cause and Cure of War Conference had come into existence, the General Federation of Women's Clubs voted unanimously in its national convention to support the entrance of the United States into the World Court. They have reiterated their support at the Biennials and Council Meetings ever since. Petitions, resolutions, letters and telegrams have been sent to the Senators.

The Federation turned in more resolutions for the Kellogg Pact than any other one organization belonging to the Conference of the Cause and Cure of War. The Federation has also concentrated its efforts on the petitions to the Disarmament Conference at Geneva. The total number of signatures secured was in round numbers 150,000.

In conclusion, it should be said that hundreds of letters asking for information about international affairs for club programs, material for disarmament meetings, reading lists for study courses, etc., have come to the National Chairman of International Relations recently, inspired by the work on the petitions.

Interlocutor.—What of the record of the American Association of University Women, Mrs. Tryon?

Mrs. Tryon.—In its international program our association looks two ways. Through our membership in the International Federation of University Women with its thirty-five member countries, we work in concrete ways to build up international understanding. Within our own borders, our objective is to develop a more intelligent public opinion in international affairs. Our emphasis, of course, is on the educational approach.

During the past year, some four hundred and sixty international relations chairmen have steered this work. In two hundred and fifty branches, study groups have systematically taken up some phase of international relations. Over seventeen thousand pamphlets on the World Court and the protocols have been distributed. Many branches keep in close touch with their Congressmen. The Omaha, Nebraska, branch alone sent three hundred personal letters to each of its Senators.

Right end-man.—Our intellectuals certainly have done something besides think and study. Three hundred letters from Omaha, did you get that?

Interlocutor.—The Council of Jewish Women, Mrs. Marx.

Mrs. Marx.—The peace activities of the National Council of Jewish Women have been centered around the program adopted by the National Cause and Cure of War Conference.

When I looked up records to see where our programs paralleled, I noted we had concentrated each year on two major projects. Each year, however, one of the projects remained unchanged. One year it was the Briand-Kellogg Pact and the World Court; another year it was the London Naval Treaty and the World Court; another year it was the Disarmament Conference and the World Court. I think one of the most patriotic July Fourth's I ever spent was the one I spent in the telegraph office in 1930; word had come that the London Naval Treaty was not to be ratified because of the lack of a quorum in the Senate. We telegraphed every state chairman asking her to relay a wire to every section in her state urging Senators to remain in Washington and in some cases to come back to Washington. You know the quorum was obtained. For the past two years, we have concentrated on the Disarmament Conference.

Recently, in a survey made of our organization, the report was made that of all the activities of the National Council of Jewish Women, peace headed the list, 91 per cent of the sections reporting active peace work. Jewish women the world over (and is there any country in the world where there are not Jews?) believe in peace, earnestly desire it and are working for it.

Interlocutor.—The Trade Union League, Mrs. Swartz.

Mrs. Swartz.—Our National League has urged all our local groups to take action on the World Court, the Kellogg Pact and the London Naval Conference.

Also, *Life and Labor* our National Bulletin, has carried fourteen articles in the past two years on peace, and had one special peace issue.

News releases on peace are sent out to one hundred national and international units and three hundred and fifty labor papers—articles especially prepared for workers. War brings a false prosperity to the worker, which deludes him and confuses the issue for him. It is important that the workers be made to realize that their economic status is inevitably lowered by all wars.

Interlocutor.—How many of your organization workers met opposition in the circulation of the disarmament petitions (five hands raised) will you tell us?

Miss Purves.—People felt the peace movement did not have anything to do with the churches. One minister declared the Bible was in favor of war.

Interlocutor.—Mrs. Silverthorn?

Mrs. Silverthorn.—Some of the groups feared we were an extreme pacifist group; some felt that all peace activities were associated with Bolshevism and Red propaganda; and then some had the attitude of supernationalism and feared that peace activities were unpatriotic.

Interlocutor.—Mrs. Marx.

Mrs. Marx.—I found that the community in which I live has had no representatives in the Conference on the Cause and Cure of War. They believe national defense is important; they believe in peace, but by preparedness.

Interlocutor.—Mrs. Swartz, what did you find?

Mrs. Swartz.—We found a great deal of opposition, largely due to ignorance on the whole question of the Disarmament Conference. Strangely enough the great mass of the opposition from the workers, because it remains in the minds of the working class of this country that the war years were the best years that American workers have ever had. A great many of our workers make their living—their family's very bread—by war, and unless we can intelligently replace this work for them, it is very difficult for us to go out and ask human beings to take the bread out of the mouths of their wives and their children and a home from over their heads.

Interlocutor.—Mrs. Swartz, did you hear anywhere anything that would make you think that that idea had been planted in somebody's mind and had traveled that way?

Mrs. Swartz.—No, I did not. Most of these men whom I mean are machinists, men who work in the shipyards and in the factories that produce war material of one kind or another. They actually work in these industries and they know that during the war they had a tremendous amount of work and high wages and they were very, very comfortable, and after all, as some men have said, it is better to be on the firing line with something in your stomach than to be walking the streets hungry. Now, these are problems that we trade-unionists have to meet. It has been a very difficult thing, and I am hoping we will all turn our minds to meet it.

Interlocutor.—Friends—we let these reports speak for themselves. This great army of women, specializing on better world understanding in their own fields, trying to educate and to push it forward, trying not to be influenced by propaganda or opposition, is very encouraging. May this Christmas season be blessed with the sacred presence of the Prince of Peace who leads us on.

Convention Elections and Actions

International Convention of Disciples of Christ, Indianapolis, Indiana, October 12-16, 1932

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*Elected to fill unexpired term; eligible for re-election.

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Association for the Promotion of Christian Unity

President, Edgar DeWitt Jones, Detroit, Michigan; vice-president-treasurer, William F. Rothenburger, Indianapolis, Indiana; vice-president, L. G. Batman, Youngstown, Ohio; secretary, H. C. Armstrong, Anderson, Indiana.

Commissioners: L. G. Batman, Youngstown, Ohio; Dr. Webb P. Chamberlain, Cleveland, Ohio; John B. Cowden, West Nashville, Tennessee; Edgar DeWitt Jones, Detroit, Michigan; William F. Rothenburger, Indianapolis, Indiana; Walter M. White, Memphis, Tennessee; Ray E. Hunt, Lincoln, Nebraska; Joseph W. Hagin, Ashland, Kentucky—Term expiring 1933.

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Peter Ainslie, Baltimore, Maryland; Homer W. Carpenter, Louisville, Kentucky; J. H. Goldner, Cleveland, Ohio; Roger T. Nooe, Nashville, Tennessee; L. N. D. Wells, Dallas, Texas; J. G. Warren, Los Angeles, California; George A. Campbell, St. Louis, Missouri; H. C. Armstrong, Anderson, Indiana—Term expiring 1935.

Board of Temperance and Social Welfare

E. L. Day, Martinsville, Indiana, president; J. W. Putnam, Indianapolis, Indiana, vice-president; P. A. Wood, Indianapolis, Indiana, recording secretary; B. R. Johnson, Indianapolis, Indiana, treasurer.

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Federal Council of Churches

To fill vacancies and to complete the representation of Disciples of Christ: F. W. Burnham, Richmond, Virginia; L. W. McCreary, East Orange, New Jersey; Finis S. Idleman, New York, N. Y.; C. C. Morrison, Chicago. Alternates: Harvey Baker Smith, Washington, D. C.; H. H. Harmon, Washington, D. C.; Hugh L. Darsie, Washington, Pennsylvania; J. H. Goldner, Cleveland, Ohio.

Religious Education

The following regarding the department of religious education of the United Society, was recommended:

1. That the process of correlating the departments of religious education, missionary education and missionary organizations, now well under way, be speedily consummated, and that their reports to the Convention be so consolidated as to indicate this established unity of purpose and correlation of activities.

2. That the policy of adjustment, as it relates to the Christian Board of Publication, be approved, and we desire to express deep appreciation of the support given to the department of religious education by the Christian Board of Publication.

3. That we approve the continuance of the Commission on Religious Education Relationships, the appointment of which was suggested by the Wichita Convention, and urge that a complete report be submitted to the next International Convention.

4. Inasmuch as the work of religious education is now largely dependent upon a special offering, we therefore urge our church schools to cooperate in observing a special day in the fall for this purpose.

5. We commend the plan for state relations in religious education recently approved by the State Secretaries Association and the department of religious education after careful study of the experience of the years. We urge that it be made effective as rapidly as possible in the working out of future contracts and plans in the various states.

Resolution on Prohibition

We reaffirm our support of national prohibition of the liquor traffic. We rejoice in the great gains made during the short history of the Eighteenth Amendment, in spite of the tremendous obstacles which have confronted its enforcement. We call upon the church of God in general and the Disciples of Christ in particular to unite in:

1. Giving to the people through the pulpit, through organized Bible classes, through forums and other educational avenues, the facts concerning the financial, moral and spiritual values of prohibition.

2. Organizing our forces anew to teach the personal and social evils of alcoholic beverages.

3. Urging that regardless of the declarations of party platforms and of political leaders, all loyal Americans take an active part in the coming elections and assist in defeating every candidate who lends his or her influence to the liquor forces.

Men's Work

Approval of the extension of time to the executive committee of the International Convention of Disciples of Christ in making its report on the resolution passed at the Wichita Convention on Men's Work.

Economic Situation

We recommend to all our ministers and churches a deep and sympathetic interest in individuals and families in their respective communities who may be affected by unemployment and reduced income. The church should not leave the matter of relief entirely to community welfare agencies. People of sensitive nature will often endure serious deprivation before making their needs known. The church should carefully and tactfully seek out such and endeavor to lend aid before need becomes acute. As important perhaps as material aid is the necessity for encouragement and the building up of the morale of those who may be adversely affected by the financial situation.

Moving Pictures

1. That an appeal for more wholesome type of pictures be made to the moving picture producers, thereby issuing a warning that the church is not only ready to cry out against the great social evils of our day, but to take action.

2. That the attention of all state conventions be called to this action looking toward carrying a protest to the various state legislatures and appointment of state censor boards.

Friendship Cultivation With the Baptists

That we adopt a five-year program looking toward the cultivation of friendship and acquaintanceship that will draw the Disciples and Northern Baptists together, eliminate prejudice, misinformation and cultivate a common interest, by the following methods of fellowship:

1. We urge the occasional exchange of pulpits and pastorates; the exchange of evangelists.

2. The holdinng of union services of prayer and fellowship.

3. Having news of both bodies in papers of both communions.

4. Editorial matter of both bodies in papers of both churches. Missionary information from the fields of both bodies.

5. The exchange of professors and lectureships by the educational institutions of both churches.

6. A recognition of the members of each communion by the other.

7. Pooling leadership in conferences and retreats and in areas where one body alone could not support a field worker.

8. Cooperation in state programs to eliminate competition.

9. Attendance urged by both bodies to the state and national conventions of both, and an exchange of fraternal delegates.

That this plan of friendship be recommended to the national and state conventions of the Northern Baptist Convention; and we recommend the promotion of the above program by the executive committee of the International Convention and by our state missionary societies.

The Bible in Public Schools

It was recommended that in view of the importance of problems involved, and because of variations in the laws of the several states, that the resolution on the Bible in connection with public schools be referred to the several state conventions.

American Bible Society

That the International Convention of the Disciples of Christ, meeting in Indianapolis, expresses its hearty approval of the work of the American Bible Society in making the Bible more widely and more easily available.

That we urge all of our churches, by

including the American Bible Society in their annual budgets, to make an annual contribution to the cause of Bible distribution as carried on by the Society.

That we endorse the observance of Universal Bible Sunday and urge all pastors through a use of the material prepared by the American Bible Society to direct the attention of their respective congregations to the essential place which the society occupies in the life of Christian people.

That F. W. Burnham be reelected as a member of the board of the American Bible Society.

Lord's Day Alliance

The Disciples of Christ in convention assembled October 12-16, 1932, in Indianapolis, Indiana, hereby commends the Lord's Day Alliance and its work to all our churches for their enthusiastic cooperation and support.

That we earnestly call upon all our ministers and our Bible school teachers to be diligent in imparting instruction to the people committed to their care on the proper Christian uses of the Lord's Day, and to warn against the adverse social, national and religious consequences that will follow upon its desecration.

That we solemnly urge our church members everywhere to set in this matter a proper example to others, so that by their godly talk and conversation they may win others to a high and holy use of the Lord's Day.

Stabilization of Easter

Approval of the stabilization of Easter and the sacred days, and the forwarding of the action to the League of Nations through Dr. Sidney Gulick, Federal Council of Churches of Christ in America.

And further recommends that the present calendar committee be continued, composed of: President Walter S. Athearn of Butler, Chairman; President D. W. Morehouse of Drake University; Dr. Frederick D. Kershner of Butler; Dr. Arthur Holmes of Pennsylvania University; Alfred M. Haggard of Drake University, secretary.

Christian Board of Publication

In view of the fact that the Christian Board of Publication, a gift from R. A. Long to our brotherhood, has for a number of years distributed the profits accruing from its business to various agencies of our brotherhood.

And, WHEREAS, these gifts through the years have now approximated a total of $200,000.

And, WHEREAS, these gifts in certain instances have been responsible for the survival of certain institutions in these days of economic distress.

Therefore be it Resolved, that we express to the Christian Board of Publication our deep appreciation of this generous and timely assistance.

The Chaco Situation

By A. E. ELLIOTT

DR. EUSEBIO AYALA has taken office as president. Public opinion says he is a real statesman and that he has a formula for settling the old, old territorial dispute with Bolivia. The question is, Which nation is to control the Chaco Boreal? May Dr. Ayala be successful, is my wish and the wish of every earnest person, for neither can Paraguay, nor Bolivia, for that matter, arrange their many neglected economic, educational, and social problems until that question is definitely settled. Until it is settled, all available money and all thinking is devoted to national defense. Dr. Ayala has hoped to settle the dispute by peaceful means, but Bolivia is so obstreperous that Paraguay may have to demonstrate her valor at arms to bring Bolivia to a reasonable attitude.

Dr. Ayala is an experienced man. He was provisional president in those turbulent years of 1921-1923, during Paraguay's last revolution. He has been president of the National University, and has represented his country with dignity and efficiency in Paris, London and Washington. He has been a member of many important national and international committees. He speaks well English, French, Spanish and Guaraní. Mrs. Ayala is French. Roger, their son, is completing his studies at Cornell in Ithaca, New York.

The Chaco is known to most people as a vast swampy saucer-shaped region, submerged half the year, and bone-dry, the other half, inhabited by mosquitoes, wild Indians, and snakes, with tall swampy grass and palm trees as its principal vegetation. It is said that oil has been discovered and is controlled by the Standard Oil Company, therefore some Paraguayans deduce, since all "Yankees" are interested only in dollars, that we too, are in favor of Bolivia. Paraguay claims titles from Colonial days. Bolivia thinks that is going too far back for proof. "Force is more decisive than titles" according to their reasoning.

To those acquainted with Evangelical Missions the Chaco is fairly well known because of the work of the South American Missionary Society. For more than forty-five years they have been at work among the Lengua tribes of the Paraguayan Chaco. Recently Mr. Andrew Pride, who has spent more than forty years with the S. A. M. S. in the Chaco, passed through Asunción on his way to London. While in Asunción Mr. Pride was a guest of Colegio Internacional. It happens that in July, 1923, Mr. Leach, Mr. Hughes, Mr. Norment, and I visited the Chaco Mission and since then their workers frequently stay at Colegio Internacional when going to and from their stations. Mr. Pride was received by President Guggiari and by the Minister of the Interior, and was a guest speaker of The International Rotary Club of Asunción. In an hour's address he told the club of the changes he had seen take place, not only in the life of the Indians, but in the Chaco itself. Forty years ago no white man lived in the interior, now it is covered with cattle ranches, owned principally by Argentines and Englishmen. Just what this "undeclared war" will do to the years of toil of the Chaco Mission, no one can now tell. One church is now used as a Paraguayan fort. A recent letter from Cannon Bevis, the present Administrator, says he has offered both the main Mission and an outstation to the Paraguayan military authorities as hospitals when they are needed. My opinion is that they will be needed and almost immediately, for both small pox and yellow fever are reported to be present in the Bolivian army, as well as other serious diseases. The Indians also are dying from small pox outside the mission station, and if the Bolivians keep coming, and there is a constant change of forts between the armies as there has recently been, sooner or later the Paraguayan soldiers will get these diseases. This situation is not only serious for the Indians and the Paraguayan soldiers, but also for the river ports and even for Asunción. Mosquito control is needed. Surely public health authorities will take measures soon.

What He Means to You

TWO of the high school boys from Jubbulpore came to me the day after they got home asking if we couldn't have a Gospel Team organized while they were home. They had just attended some meetings by Stanley Jones and then the Burma Gospel Team had visited Jubbulpore and the boys were full of enthusiasm. We sent invitations to the high and middle school boys and girls to meet at our bungalow and talk the matter over. The two leaders, Dayadan Gharrakha and Robert Mohan, explained to the others the purpose of the Gospel Team and twelve volunteered, six boys and six girls. I promised to give all of my time to them and we decided to do an intensive work while Dayadan and Robert were with us.

They met every morning at our bungalow at half-past six and we had prayer and talked over our plans. Then we started out to the village. I took the girls in the car and the boys came on cycles. We waited outside the village till everyone came and they had prayer before we entered the village. The boys divided into two groups but we girls usually stayed together as they were a little timid. We usually stayed out till about ten o'clock and worked in as many villages as we could during that time. Sometimes only one, other days two or three.

We met together again in the evening for an experience meeting and told of our experiences of the morning. Also planned for the next day. Dayadan was very anxious that we tell what Christ had done for us. "It is easy enough," he said, "to tell the people about Christ, his life and his death. But tell what he means to YOU. Tell what he has done for you."

JENNIE V. FLEMING.

Mungeli, India.

A Missionary Speaks His Mind for Japan

By J. T. MEYERS[1]

"I DO NOT BELIEVE hostile criticism or hatred will aid in influencing her to be pacific, in the modern sense of the word. Only love, which never faileth, is available for so aiding her, unless . . . ."

IT HAS occurred to me that perhaps the duty of writing impressions about the Japanese situation was being neglected by me. I am so very poor a story-teller and have such pro-Japanese leanings that it has been difficult to rush into print, though the Japanese "antis" have not been restrained by any noticeable considerations of modesty, and some of them are poor story-tellers, also. Please remember that even after nearly forty years in Japan, one can get wrong impressions and form mistaken judgments, as well as be biased in view.

I think the Japanese military clique is primarily responsible for the present misunderstanding. Military men always want war, as a young Japanese officer once said to me. They are taking up arms, not to defend the country, but to make fame and—incidentally—a *living*. American army men do not differ much, if any, in this respect. The army in Japan has just asserted itself and practically taken over the reins of government, a fascist régime.

Seventeen or so army cadets broke into Premier Inukai's home and murdered him in cold blood—a dastardly deed. A short story will illustrate their point of view. In feudal days a young baron was harassed by a high official at the capital until in shamefacedness—or rage—he lost his temper and attacked the man. For this he was ordered by the higher powers to commit *harakiri* (suicide) in lieu of a public execution. In his far-away home, the retainers of the young nobleman determined to kill their master's enemy. They renounced their allegiance to their clan, to throw the enemy off guard, disguised as common laborers, they took a journey of months to the capital, and getting together there, broke into the enemy's house, and, dragging him from the coal house, where he had hidden himself behind bags of charcoal, they beheaded him, etc., etc. This is the story of the Forty-Seven Ronin, famous in Japanese history and upheld by the Japanese as an ideal of duty well performed.

I can imagine the young men who broke into Inukai's home as thinking they were in the class of the Forty-Seven Ronin. They would have to die for their deed, of course, but Inukai was a public enemy, and there was no way to save the nation—at least, the situation—without murdering him. Unless patriots took a hand, what with the communists, and the pacifists, things were going to the dogs. Besides, hadn't Inukai and his cabinet truckled to the League of Nations and to the meddlesome Colonel Stimson, sticking his nose into League affairs, until there was not even a chance left for the army to hold up its head? All this and more was probably in their minds. And so the murder, and the army in the saddle, but the Emperor still exalted.

In this respect the present movement is better than a Communist upheaval. Probably the movers thought it the only way to prevent such an upheaval. A revolt, they say, against corrupt party politics, and the only practical way, or the most effective way. It looks to be effective, anyway. For some patriot in the U. S. A. to "bust Al Smith or John J. Raskob on the head" would be a parallel. I do not suggest it as a good thing, but only to indicate and illustrate a parallel case. Perhaps you can think of some Republicans who might justly be included in the list.

It has been a long list in Japan, and haste has been made to get the job done. Hamaguchi, Inouye, Dan, perhaps Shidehara (no one seems to know what has become of him), besides the recent case of Inukai, will show what I mean. Desperate measures, but a desperate need, in the judgment of these young patriots. The older officers declared that unless radical—or, rather, fascist—or "patriotic" reforms were assured, they could no longer guarantee to restrain the young officers, who, after all, are closest to the rank and file of the army. These young hot bloods are excited over present-day financial depression and "injustice" to the common people, and war or anything else which will cure the malady is welcome as a remedy.

Perhaps (some folks think) even a war with the U. S. A. would not be unwelcome to them. Since Hobson's day, who saw the time only a short distance off in 1898 when the Japanese would be landing an army near San Francisco, until the other day when bellicose Stimson (an army man) arranged for the Atlantic fleet to stay in the Pacific until October 1, at least, there have been prophets in both nations, and in every other nation, who have taken keen pleasure in the "inevitability" of it, and such things (perhaps often intended to do so) have inflamed the minds of many army-minded men until to some it seems a real possibility. I have never taken much stock in it, though the "exclusion law," so adroitly arranged by Pacific Coast politicians pandering to the labor vote, has left deep resentment, as a meditated national insult, in the minds of many Japanese, and I believe (for what it is worth) that Japan would fight for Manchuria rather than the *status quo ante*, even though it were the U. S. A. (whom they imitate in everything under the sun) that they had to fight. Colonel Stimson probably knows this. I hope it will lead him to act with more caution than he has—to my mind—hitherto shown. Caution does not seem to be his long suit, and he and other army and navy folk seem to be carrying things in our good land much as they want them.

"Suicide for Japan" such a war would mean. Yes, as certain as any human prophecy can be, it would. Also, what it would do to America would be good and plenty; so don't let's have it. There is no *casus belli* at present, and a war could hardly occur without one; but these are parlous days, and extra care should be taken not to destroy civilization—what little there is left of it. I love the Japanese people very dearly, and I love the American people beyond my power of words to express, and, above all things, I love the gospel of Christ, the only hope of the world. All three of these beloved things would suffer irreparably by a war between these two lovable peoples. Don't let's have it!

Do you hate the "Jap" for what he has done in China, or for what you think—unknowing, of course— he is or he isn't? Don't do that. You and I can help by love, but never by hate. I know he is one of the most lovable fellows on earth (Hobson, Stimson, *et al.*, to the contrary notwithstanding), and one of the most idealistic. And that applies, too, to the higher things. So let's love him; and if he needs to have his ways with China corrected, let's help all we can. But let's remember, as Bryan once said to Shiderhara, "There is no last word between friends."

As to China, I should, no doubt, appreciate her noble qualities better, but she has not been showing her beautiful side to Japan during these late years. The fiercest kind of economic war has been waged by her boycotts (public and intended as a war measure) for some years. Perhaps she had to protect herself, but she has been actively provocative in recent times. I saw the beginning of a boycott last summer, and it was put on the carpet in Peiping by orders from Nanking. A shipment of two hundred fifty barrels of quicklime intended for sanitary measures, due to flood destruction of man and beast, was refused passage from Shanghai to Nanking because it had come from Japan. This was in August, 1931. Perhaps China thought she could get away with this kind of thing to effect revision of disagreeable treaties, obtained, as were many respectable treaties honored today, by duress. But it was war.

(*Continued on page* 46)

[1]Missionary of the Methodist Episcopal Church, South.

Renewing the Flame

A Program for Woman's Day, December 4, 1932

By HAZEL HARKER

Suggested Order of Program

Prelude
Hymn—"O Zion Haste" (Congregation)
Invocation
Hymn—"Watchman, Tell Us of the Night" (Congregation)
Scripture Reading—Romans 12:1-12 also Matt. 26:41 and 5:14-16.
Presentation—"Renewing the Flame."
Prayer
Offertory
Benediction

Characters:
Christianity
Love
Service
Intellectual Christian
Representative from India
*Ambitious Christian
*Representative from Japan
*Society-loving Christian
Representative from China
*Money-loving Christian
*Representative from Africa
Pleasure-loving Christian
Representative from Latin-America
*Faint-hearted Christian
*Representative of Home Missions

These parts may be taken by either men or women effectively. If you are using both we suggest that Christianity be a man and Love and Service women and that the parts which are starred (*) be given to men. Details of costuming will be given in the November *Missionary Organizations Bulletin.*

Setting—

A medium-sized platform will be needed with entrances at left and right which, if there are no curtains, may be screened with palms or other greenery. The effect will be heightened if a dark blue curtain is stretched across the back of the platform.

An *altar* is necessary in the center front of the platform. This may be the pulpit or a pedestal draped in white.

The *flame* is also essential and may be made as follows: set a *brass or pottery jardinière* or *deep bowl* on an asbestos mat or metal tray *upon the altar.* In the center place *an eighteen-inch* or *fifteen-inch* white candle in a low candle holder. Around this, also within the jardinière, set *six twelve-inch white candles* being sure that they are so securely placed as to stand. The effect will be best if these do not show far above the top of the jardinière. *The central candle must be lit during the singing of the hymn "Jesus Calls Us O'er the Tumult." Love lights the others,* one at a time as she relights those carried by the Intellectual, Ambitious, Society-loving, Pleasure-loving and Faint-hearted Christians.

Each of the characters except Christianity, Love and Service carry *twelve-inch* white candles.

Hymn—"Jesus Calls Us O'er the Tumult"—Quartet or Chorus

Christianity enters, followed slowly by Love and Service. She or he goes to stand before the altar with hands crossed on breast or raised in the attitude of prayer.

Love and Service stand facing each other, one on either side of the altar, hands on breast and heads bowed.

Christianity—

O God, forgive me now I pray
Because this feeble flame burns low—
This Sacred Flame!
The Flame of Love Divine, You sent
To earth two thousand years ago
In Jesus Christ.
That burned so clearly through His Life
And kindled then in other hearts
A kindred glow;
That sent His followers near and far
To kindle lesser fires of love
O'er land and sea;
And after centuries have gone,
On this, the altar of Thy Church,
Now flickers low.
Help me to lead Thy Church, to find
The way to make it burn more bright—
With life to glow!
In His Dear Name,
Amen.

(All raise heads and drop arms to sides and step back to the center of the platform, Love on the right and Service on the left of Christianity.)

Christianity—

O Christian Love, my handmaid fair,
Can you not tell me why it is
The Flame burns low?

Love—

Upon the altar of the church
This Flame of sacred fire divine
Seems to burn low.
Is it not true that hearts of men
Are filled with every other thing
Than love of God?
I am thy handmaid and would fill
The hearts and lives of men with love
And blessings rich.
If they would make a place for me—
If there were more Christianity
That flame would grow.

Christianity—

O Service, in the name of Christ,
Can you some other reason give
Why it burns low?

Service—

Our Master's life was full of love
And deeds of service day by day
When He was here.
He left to all his message clear
Of love and service in His Name
To fellow-men.
But what Love says is all too true.
Alas! too few now give to Thee
The chance to guide and fill their lives,
Christianity!

Hymn—"O Jesus, Thou Art Standing." Quartet or Chorus.

At the close of the song the group of Christians each carrying an unlit candle enter from the left to stand in a group, coming forward, one at a time, as they speak. Christianity remains in the center but Service crosses behind her to stand with Love, on the right.

Intellectual Christian—

We come at last to *you* for help
To redirect our empty lives,
Christianity!
I sought *in books* to find the best
And lift myself above the strife
Of sordid things.

(She moves to extreme left front of platform.)

Ambitious Christian—

To woman in this present day
There beckons many untried paths,
Alluring—new!
I sought *Ambition's* lead to take,
But filled my life with clamorous days
Of empty show.

(Goes to stand beside Intellectual Christian.)

Money-loving Christian—

To me there came the *lure of gold*—
A great desire to stake my life,
To fortune gain.
But now my gold has taken wings—
My goods and lands are worthless, all—
O foolish wish!

Pleasure-loving Christian—

My pulses throb with energy;
I want to fill each hour with joy
And glowing life.
I thought in *pleasures* free to find
Full satisfaction—'twas a vain,
Mistaken thought!

Faint-hearted Christian—

I have not spent my hours with books
Or yielded to Ambition or
Society.
Not money, pleasure—none of these.
But though a Christian, I have been
Faint-hearted one!

Christianity—

And now, O Christians all, you come
When other things have failed, to me,
Christianity?
Have you not known the Way of Life?
Do you not carry, every one
A burned out flame?

(As each one says "A burned out flame" she lifts her candle.)

Intellectual Christian—

'Tis true I once accepted Christ
But lost the way and carry now
A burned out flame.

Ambitious Christian—

In childhood days I loved the Lord
But lost Him in ambition's search.
A burned out flame.

Society-loving Christian—

I, too, once knew the Master's voice
But lost it long ago. Alas,
A burned out flame.

Money-loving Christian—
When love of money filled my days
I ceased to know or care that this
Was burned out flame.

Pleasure-loving Christian—
Gay pleasures fill my life so full
I've had no time to feed this, so
'Tis a burned out flame.

Faint-hearted Christian—
Alas, faint-hearted Christian, I!
So feebly nourished, thus became
A burned out flame.

Christianity—
Now know we why upon the altar there
So feebly flickers and burns low
The sacred flame.
So many Christians in these days
Have set their lives toward selfish goals—
Forgot the Church.
And so the love of Christ is lost—
The flame once kindled in their hearts
Is almost dead.

Love—
And yet, O Christianity,
Some Christians in the churches still
Feed high the flame.
Today in many a heart there glows
A burning love for God and Christ
And all mankind.

Service—
Despair not, Christianity!
For there are Christians yet on fire
With holy love,
Who keep their ardor burning bright
With Christian thoughts and deeds of love
And service true.

Christianity—
Can you, my handmaids, help these, too,
That they may kindle once again
The sacred flame?
Would all who bear the name of Christ
Could consecrated be—once more
The Flame renew!

(Love goes to the right of the altar and each in turn, as Love speaks, comes to stand just back of the altar so that Love may relight their candles, then each goes back to her place on the left.)

Love—
To *intellectual* Christians we can say
That *Christian Education* offers them
A chance to serve.

(*Love relights the candle of the Intellectual Christian and so with each in turn.*)

In *Christian Leadership* is found
A chance to use the talents of
Ambitious ones.
For those who long for many friends
There's *Christian Fellowship* to give
Society.
The *love of money* may be used
For good if men the meaning know
Of *Stewardship.*
There is no *pleasure* can compare
With bringing others to our Lord,
Evangelism!
World Friendship, circling all the earth
Will fill your heart with courage new,
Faint-hearted one!

(Love steps back and Service comes forward)

Service—
With new-lit flames and high resolves
O Christians all, go out
In Jesus' Name.
O'er all the earth in every clime
Fair womanhood of every race
Await your light.
See, coming now from near and far
Those who would seek the gifts you hold
Of Love Divine.
O will you not your treasures share
With these who seek to find the way
To highest Life?

(*Enter from the right the representatives from mission centers. Christianity stands at the center back, with Love on her right and Service on her left. Each of the representatives goes to the center to speak, then moves out to the right, the first going to the right front corner of the platform.*)

Representative from India—
O Christians, India comes
To you for guidance to the light
Of brighter day.
Our scholars and our learned men
Have failed—and our religions, all,
To point the way.

Representative from Japan—
Ambition makes my people blind
To higher things of life. Alas,
We've lost our way!
We sought to ape your Western life
And missed its guiding principle,
Christianity.

Representative from China—
Poor China, torn with civil strife
And buffeted by powers without,
Knows every loss.
Will you not try our friends to be?
Your Christian fellowship we need
In times of stress.

Representative from Latin-American countries—
Long years ago the conquerors came
And claimed for selfish gain alone
Our Latin lands.
So greed and ignorance and vice
Have settled o'er our lands a blight
We would throw off.

Representative from Africa—
For centuries has Africa
Neglected been and waiting long
In darkest night.
O Christians, now from you
We ask the love and light of Christ
As blind ask sight.

Representative from the new-Americans—
And we, called new-Americans,
Who live within your borders now
All turn to you.
In your fair land we seek the best.
We pray you, give Christianity
To neighbors, new!

Hymn—"Send the Light" or "They Lift Their Pleading Hands to You." (*Music to be had by sending to headquarters.*)

Intellectual Woman to India—
O gladly do I share my flame
And Christian Education bring
In Jesus' Name.

(They meet in the center to relight India's candle then each returns.)

Ambitious Christian to Japan—(afterward lighting candle)
To your ambitious ones we say,
"In Christian Leadership is found
Life's highest prize."

Society-loving Christian to China—(afterward lighting candle)
The plea of Chinese womanhood
In Christian Fellowship may find
An answer true.

Money-loving Christian to Latin-American representative—(afterward lighting candle)
When we have learned the meaning true,
Of Stewardship, we'll have the means
Of helping you.

Pleasure-loving Christian to representative from Africa—(afterward lighting candle)
O Africa, we'll come to you
With swift Evangelism's light
To banish night.

Faint-hearted Christian to new-American—(lighting her candle)
Dear friend, we'll try to bring to you
World Friendship's greatest gift of all—
The love of Christ.

Christianity—
See, Christian followers, once more
Upon the altar of the church
The Flame burns high!
In love and service as you go
Into the world, God's love to tell
'Twill brighter grow.
O may you never flag in zeal
Nor be content to ever give
Less than your best.
Your inspiration—watchword be,
"The love of Christ constraineth us"
To forward go.

Hymn—"The Love of Christ Constraineth Us" (*Quartet or Chorus.*) (*May be used to the tune of "America, the Beautiful."*)

1. The love of Christ constraineth us;
He leads us in the Way.
With hearts all purged of selfishness
We follow Him today.

Refrain:
The love of Christ constraineth us
To work and love and pray;
To win the world to love and truth—
To Christ, the Life, the Way.

2. Come join our Christian fellowship
The Gospel news to preach—
The old and young of every land
In Jesus' Name to teach.

Refrain:

3. The love of Christ constraineth us
To Him to give our best;
To share His love that all the earth
Together may be blest.

(During the singing of the last refrain Christianity leads off, followed by Love and Service, the Christians and the representatives, two by two.)

Prayer—

Speaking of Books

The Pastoral Ministry

HAMPTON ADAMS is pastor of First Christian Church, Frankfort, Kentucky. In his little volume, he reveals an acquaintance with many of the classic utterances upon his subject. The decade which has elapsed since his leaving the seminary has not lessened his appreciation of the pulpit but has brought him an increasing awareness of the importance of the pastoral ministry. Thrilled with a sense of its opportunities he offers his readers an apologia and manual for this ministry. He discusses the pastor's attitudes and habits, the opportunities that come to the pastor and offers interesting suggestions in technique. The book will be read with interest.

L. A. BRUMBAUGH.

Salina, Kansas.

God in the Shadows

HERE is a simple story of the final miracle of all—the redemption of a human soul. It is written in a style like that of Dickens by an English editor who has broken across the class boundaries which so often defeat Christian brotherhood and who found God in a London Salvation Army hall. Read it and know that God is still at work in a thousand places in this suffering world where most of us would not dream of going.

The New Crisis in the Far East

HERE is a good primer on the Manchurian trouble. The stakes of China, Japan and Russia in that country are well outlined. Since Manchuria bids fair to occupy the limelight for a long time to come, all lovers of peace should know something about the forces focussed there. The concluding chapter is one of the ablest discussions of Christian missions in their relation to peace in the Far East that has been written.

On the Meaning of Life

AT THE front of this little volume is a remarkable letter which Will Durant, author of the famous *Story of Philosophy*, wrote to a number of world leaders. It is the most devastating summation of the case for despair since Nietzsche. It ends with the appeal, "Spare me a moment to tell me what meaning life has for you, what keeps you going, what help—if any—religion gives you, what are the sources of your inspiration and your energy, what is the goal or motive-force of your toil, where you find your consolations and your happiness, where, in the last resort, your treasure lies." The replies from such people as Gandhi, André Maurois, John Haynes Holmes, Sinclair Lewis, Mary E. Wooley, Will Rogers, Dr. Charles H. Mayo, and a prisoner lately sentenced to spend the remainder of his life in Sing Sing, include all the principal answers which the people of our restless age are making to the challenge of life. A thousand years from now this book will be read by people seeking a key to the understanding of our time.

Emotional Currents in American History

IN A YEAR when a presidential campaign is certain to be profoundly influenced by what has aptly been called a "national grudge" this book should have a wide reading. The author's thesis is that the emotional factor has played a determining part in our national life. He says, "We are prone to think that an idea is just a thought. It is that and something more—just as a copper wire may be something more than a piece of metal. An idea may carry an emotional charge that will drive a man to suicide or a nation to revolution. . . . I wish to persuade you to read over your history with an eye to the manner in which the emotions of the people have been manipulated, and to call attention to the great emotional storms that have swept the nation—with a vague hope that you may discover whether you yourself are anything more than a chip tossed about on these great psychic waves, or a pawn moved hither and yon in the great battle of ideas. And more especially I wish to call attention to the amazing changes in the emotional attitude of the nation and of individuals; and to the storms that are now brewing in the strange incoherent welter of feeling that has resulted from the disintegration of the ideas on which the social order was built."

Such a thesis needs no reviewer's argument to prove to thoughtful people its importance. All that needs to be said is that the author so capably develops his theme that the familiar events of American history read like a novel, as new insights illumine old facts. The final chapters on "The New Freedom and the New Bondage," "The Brewing of Tempests" and "The Map of Human Emotions" should be read by every person who is attempting to penetrate the fog of our own difficult time to an understanding of the moving forces behind the scenes.

Books Reviewed in This Issue

THE PASTORAL MINISTRY, by Hampton Adams. Cokesbury Press, Nashville, Tennessee. $1.00.

ON THE MEANING OF LIFE, by Will Durant. Ray Long and Richard R. Smith, New York, 1932. $1.50.

GOD IN THE SHADOWS, by Hugh Redwood. Fleming H. Revell Co., New York. $1.00.

EMOTIONAL CURRENTS IN AMERICAN HISTORY, by J. H. Denison. Scribner's, New York. $5.00.

TALKING WITH GOD, by Alfred Franklin Smith. Cokesbury Press, Nashville, Tennessee. $.50.

THE NEW CRISIS IN THE FAR EAST, by Stanley High, Fleming H. Revell, New York. 1932. $1.00.

THE LESSON ROUND TABLE, edited by Richard D. Dodge. Cokesbury Press, Nashville, Tennessee. $1.25.

THE COKESBURY PARTY BOOK, compiled by Arthur M. Depew. Cokesbury Press, Nashville. $1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The Lesson Round Table

FIFTY different persons, all outstanding religious leaders, furnished material for the fifty-three lessons in *The Lesson Round Table for 1933*, edited by Richard D. Dodge. This furnishes a versatility of style and treatment of the International Sunday school lessons which is refreshing. The questions at the end of each lesson present an opportunity for helpful discussion by the class. The volume is of convenient size, bound in cloth, and the successive issues may well find a place on library shelves.

Talking With God

MR. SMITH'S book meets the need for a convenient pocket edition of short prayers covering an exceptional breadth of subjects. It is a veritable prayer treasury, utilizing prayers by well-known ministers in the United States and Canada. Some of the prayers are too subjective and some have incongruous endings. Otherwise the collection is a splendid contribution to the objective trend in prayer life. —LAWRENCE BERRY.

The Cokesbury Party Book

THE *Cokesbury Party Book* is distinctive in that it contains four or five complete and carefully planned parties for each month in the year. Instructions for the games and events in each party are given in full, so that there can be no failures, provided the leader and Social Life Committee thoroughly acquaint themselves with the plan of each party and prepare, in advance, any and all materials suggested for games and events.

CYNTHIA PEARL MAUS.

The Missionary Organizations' Own Section

For These Blessings, We Give Thanks

IN JUST a few days the President of our United States will issue a proclamation recounting our national blessings and calling upon us as a people and as individuals to join in thanksgiving.

Perhaps you and I need to be reminded how many reasons there are for our deepest gratitude in these days when we are prone to minimize our blessings as we face discouragements and difficulties. "It would be better for everybody if they put their blessings under the microscope and not their troubles."

Who should be more thankful for peace in our land than we women? In China and India and other countries, these are sad days because of war and violence. We need to remember these countries with sympathy and earnestly seek to share with them the Prince of Peace.

We women, the mothers of our children, are deeply grateful for the opportunity every child has to be educated. There are countries where not only the children, but men and women as well, grow up and remain in ignorance of the simplest learning. There are lands where the only ray of light to penetrate this darkness is found in our mission schools. We need to remember these people in our prayers and gifts that we may share with them Jesus, the Light of the World.

We take too much for granted one of our greatest blessings—that of health. How indebted we are for all means of protecting our health and for those healing agencies, our physicians and our hospitals. There are lands where many suffer great pain needlessly because of neglect and ignorance. There are lands where bodies are healed, lame are made to walk, the blind to see through the ministrations of our medical missionaries. We need to remember these sick and suffering people and share with them the healing of body and soul that comes alone from the Great Physician.

How few of us there are who ever know what it is to be actually in hunger and in want. Our bodies are fed and clothed and we live in comfort and plenty as compared with those millions of India and China and Africa who never, through all their lives, have sufficient food for their bodies, who lie down at night in gnawing hunger. Thousands are fed and clothed and sheltered in our mission orphanages and through the ministrations of our missionaries. We need to remember these people and share with them food for their bodies and food for their souls in the Bread of Life and the Living Water.

Women in this land of ours are valued members of the human race. We are wage-earners, citizens, partners in our homes and coworkers in our religious life. But there are lands where today women have no other value than that of property owned by men, where women are slaves, where women's lives are drudgery and despair. Shall we seek to share our blessings?

Chief of all our blessings is the knowledge that Jesus Christ is our Savior. In him we find the Way, the Truth, the Life, and in his service is to be found true happiness. But there are millions who have never heard the name of Jesus Christ, who know nothing of his infinite love and saving power. Will you share with them your greatest blessing?

Count your blessings—name them one by one—and drop your coins of thankfulness into your Blessing Box, that little receptacle made in the form of Missions Building, through which the gifts of the brotherhood pass to bless the world in the name of Jesus. Sharing our blessings will enrich and deepen them in our own experience and will bring blessings untold to those who are yet without them.

Hidden Missionaries

HOW many missionaries were you able to find in the puzzle printed on this page in October WORLD CALL?

Here are the names which were concealed in the sentences.

1. Nunn---------Mexico
   Brewer-------Mexico
   Strange------Mexico
2. Cobble-------Africa
   Hurt----------Africa
   Vance--------India
   Davis--------Africa
3. Gordon-------India
   Mullin-------India
   Ross----------Africa
   Pickett-------Philippine Islands
4. Shoemaker----Africa
   Bucher-------China
   Hedges-------Africa
   Russell-------Africa
5. Wells--------Africa
   Royal J. Dye--Africa
6. Young--------Tibet
   Trout---------Japan
   Livengood----India
7. Gish---------China
   Snipes-------Africa
   Mitchell------Africa
   Rambo-------India
   Plopper------China
8. Major--------China
   Lemon-------Puerto Rico
   Smiley-------India
9. Granger------Mexico
   Moody--------India
   Hunt---------China
   Lyon---------China
   Bare---------Tibet
10. Harper-------China
    Ford---------India
    Hill---------India
    Mills--------Puerto Rico
    Franklin-----India
    Rice---------India
    Miller-------India
11. Marx---------China
    Pope---------India
    Burch--------China
    Dale---------China
12. Carpenter----Puerto Rico
    Gray---------China
    Garrett------China
    Young--------Tibet
    Ward---------South America
    Weaver-------Africa
    Settlemyer----China
    Havens-------Africa
13. Poole-------Africa
    Gordon-------India
    Fishback-----South America
14. Bender-------India
    Hurt---------Africa
    Rowe---------Africa

First in Importance

FIRST in best methods for missionary work stands prayer. In counting our resources, we do not count enough on this first and best method. "If you cannot do anything else," we say comfortingly to the person who pleads lack of time or qualification or money, "you can pray." As if prayer were a sort of last extremity to be resorted to "if you cannot do anything else." Prayer is not a last extremity but a first necessity.

Jesus regarded prayer as a necessary preparation for every step he took, as a vital means of communion between him and his Father. Paul regarded prayer as a method of work, a great avenue of service. He used the phrase "laboring fervently for you in prayer" and classed those who prayed as his real colaborers.

In these days, when there are such pressing needs and such superhuman opportunities, let us make sure that deep down as the underlying foundation of every other method, we place prayer as our first and chief means of attaining goals, of achievements.

Programs for Adult Organizations

For the Leader of the December Program

Topic: Tidings of Peace

IT IS time for you and me to get seriously to work on the plans for our December program. We have known for some months that we had been assigned to lead this meeting and in a vague sort of way we have been thinking about it and making plans. At least that is the way it is with me and I suspect that you "have gone and done likewise." I very much like the idea of a peace program for December and I hope that those who plan our year's course of study will make this an annual program as I see they suggest doing. I have been looking at the outline of the year's study as it is given on page 2 of the *Yearbook of Programs* and I see that this program completes the six months' study on the "Good Will to Men" series. If we can get the program presented as we wish it will surely round out and climax this good will idea. And the Christmas month is preeminently the time to be talking of peace and good will. If ever people are really stirred with greater love for mankind and concern for them it is at Christmas time. Even old Scrooge "got it" you remember.

I have just read the plans for the Devotional Study and since my part of the day's program immediately follows the devotional period, I am going to start out by saying something about how our study and the fruits therefrom may swell this international chorus of good will. Then I am going to tell them what the topic is and call attention to its place in the six months' study.

For the program materials I notice that no leaflets are provided. Of course it would have been difficult to prepare leaflets on matters of peace almost eight months before their use, and that is about how long ago they would have been written if they came in our program packets. I have gotten this information which I want to pass on to you: (See Presentation, on page 18, of the *Yearbook of Programs.*)

1. "Disarming Women," by Mrs. W. S. Lockhart, appears in this issue of WORLD CALL. It is in the form of a round table discussion and I am sure you will find it very splendid for your group's use.

2. "Progress Toward Peace," by Mrs. W. S. Lockhart, will be an article in December WORLD CALL. I cannot be sure whether it will appear under this title or not but I am sure you will have no difficulty in locating it. Mrs. Lois Lockhart is well known in the national movements for peace, having been for three years the state executive secretary of the Indiana Council on International Relations. She is the wife of W. S. Lockhart, executive secretary of the Church Life Foundation, with headquarters in Indianapolis. Mrs. Lockhart has attended three of the seven conferences for the "Cause and Cure of War" held annually at Washington, D. C., and speaks with authority.

3. "Heroes of Peace"—stories of heroes who battle for the people's welfare. No special article or leaflet has been prepared for this. I am considering the following things: "A Good Man Doing His Best," by Harold Fey, in the May, 1932, issue of WORLD CALL. "Jane Addams, Princess of Peace," by Margueritte Harmon Bro, in the July, 1932, WORLD CALL. These are good stories and in addition I find so many others in various places that I almost wish I could have one more peace program to use them all. One that particularly appealed to me was the story about that missionary doctor, C. Herman Barlow, who swallowed some vicious germs in China so he could get them into this country and study them at Johns Hopkins. The story appeared in the *Missionary Review of the World,* November, 1925. I found a similar story in *World's Work,* December, 1927, about Private John Kissinger, called "War on Disease." In various books, such as *Heroes of Peace,* I found just the right stories, and in addition the librarian at the Public Library showed me a lot of things. So I am sure your only trouble will be to decide *which.* I rather think I will use these I first mentioned, in WORLD CALL.

I found also that the *Missionary Review of the World* carries a great deal of peace material. I wouldn't dare begin to list the articles. Also the *Woman's Press* is rarely if ever silent on the peace movements of the world. Then, too, I have been watching the paragraphs by James A. Crain, in WORLD CALL, "Listening In On the World." Lots of peace news and its interpretation for us!

I want to have someone read and comment, or start discussion, on the "Think On These Things" section on page 19 of the *Yearbook of Programs.*

In the program materials gotten out last year for the missionary circles was a leaflet called, *Across Border Lines.* It is splendid. It might be the very thing to use in some groups.

The last suggestion I want to make is in the way of a caution. It is so easy to let the program get too long and thus kill all the good we hope to accomplish. I wouldn't dare use all the materials I have talked about. I will use numbers *one* and *two* as given in WORLD CALL, and then I think just two stories under *three.* And I will call on several people to bring very brief reports from "Listening In On the World" items. It may stir up some discussion and that will do us all good. Let's get all the material we can into the program but also be very careful that it doesn't get too long. December is usually a busy month. And very likely there will be some plans for a Fellowship Hour and we will be sorry if people hurry away from it because we have checked "overtime." But we must hit hard for peace and tie it up with our missionary purpose.

With all good wishes for our December meeting,

ANOTHER PROGRAM-PLANNER, (E. E.)

Suggestion for the Fellowship Hour

PERHAPS you will want to make this hour a Christmas tea with Christmas decorations and Christmas cookies. How about using some of the lovely Christmas sweets of other lands, those good German cookies for instance? It would be fine if you could bring in as guests representatives from other lands. No doubt there are some foreign people in your neighborhood. Make them guests of honor and see to it that everyone meets them during the fellowship hour. Someone might sing a national hymn from her own country too.

If you will turn to your September, 1932, WORLD CALL, under "WHAT, WHERE, WHEN and HOW" page 44, you will find a happy suggestion for a special feature in the way of a Christmas tree lighting—a Peace Tree. It could be used very effectively in your Fellowship Hour.

Additional Ideas

Write to The Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y., for materials and suggestions. They will send you a splendid packet of free material and in it will be some very practical suggestions.

Write to The National Council for the Prevention of War, 532 Seventeenth Street, N. W. Washington, D. C. They also will furnish you free materials. For fifteen cents they will send you a packet of four Disarmament Posters and accompanying suggestions for talks. Such a lot of good material they have!

Write to *The Woman's Press,* 600 Lexington Avenue, New York, N. Y. They also will furnish you with ideas.

A Practical Suggestion

Among the many practical suggestions as to things we can do to promote peace is the placing of interesting placards and posters in vacant store windows. The National Council for the Prevention of War offers this and numerous other suggestions. See the pamphlet they put out called, *Every Woman and World Peace.*

The Turn Toward Peace

Have you read this book, *The Turn Toward Peace,* by Florence Boeckel? It is a wonderful source of information, inspiration and challenge. It could well be reviewed in the Peace Program.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1932-33: *Fellowship in Service.*

December Theme: *Toward Peace.*

Worship Theme: *The Way of Sacrifice.*

HAVE you actually enjoyed "Fellowship in Service" with the Indian youth? Do you feel that you know them better? Will this study carry over into practical plans for giving the Indian youth a chance and seeing that he has justice and fair dealing?

How about sharing with the Indians by your gifts? You may be far removed from the Indian so far as contact with him is concerned, but you may help him have an opportunity for Christian training and education. Has one-half of your aims been attained and sent to the United Christian Missionary Society?

My Purpose

Have you been using "My Purpose"? This would be a splendid time to have a check on the attainments to date, to see what has been accomplished. Are you approaching the aim you set for your Circle? If you are not using "My Purpose" then plan to begin the use of it in January and see if during the next six months it will not provide a challenge and impetus to your work.

World Peace

The December program centers around World Peace. As young people what is your attitude toward building justice, understanding and good will as substitutes for war, hate and fear? Are you willing to pledge yourself to work for and toward World Peace, or do you like the uniform, the martial music and the social life that surround military training? Would you vote to eliminate compulsory military training from high schools and colleges where you are a student? Why? Is your attitude conducive toward bringing in World Peace?

Do you have available the free bulletins and pamphlets suggested on page 17 of the *Program Year Book?* Are you familiar with facts and figures regarding the actual cost of war in life and money? Are you informed regarding the effect war has had on the social order and home life of a nation.

Discuss the two articles in the December program:

"Can We Unite for Peace?"
"Youth and World Peace."

Discuss the suggestions for ways of promoting World Peace. Which can you best use? Will you make definite plans to use them?

Senior Triangle Club

(For Young People, Ages 15-17)

1932-33: *Building A New World Together with God.*

December Theme: *Building a Warless World.*

Worship Theme: *A Christian World.*

What Have You Done?

AS "BUILDERS of a New World" what has your Hi-Tri Club accomplished during the first six months of the missionary year? Do you have a greater appreciation for the capacities, attainments, accomplishments and needs of the North American Indian? Do you believe that Christianity is the solution of the Indian's problems? Will you help to build a better world of understanding—a better world where justice and fair play shall permit every individual of race or color to have an equal opportunity?

Are you an intelligent Christian builder? What have you been reading? Have you been observing the daily quiet time and growing spiritually through prayer?

Have you been giving proportionately of your time, ability and money in helping to "Build a New World Together With God"?

My Purpose

Ask each member to check "My Purpose" to see what aims have been attained. Make very definite plans to go forward before the close of the missionary year in June. If your Hi-Tri has not been using "My Purpose" begin the use of it in January.

Candlelight Service

As you refer to your program material you will be interested in the candlelight consecration service. This service is beautiful and meaningful. Do you think it is too elaborate for your use? Adapt it and make it meet your needs.

Take the practical suggestions for the promotion of the World Peace found in the article "Youth and Peace" and plan for the use of them by your Hi-Tri club during the year.

Study of China

Beginning in January the study for the next six months will be China. It offers opportunity for most interesting programs. Refer to "The Builders' Tools" on page 17 of the *Program Year Book.* You will wish to purchase these two books for your library. Also turn to page 31 in your *Year Book.* Inquire of your pastor and the president of your woman's missionary society regarding available books in your church library. Inquire also of your librarian for these books in the public library.

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1932-33: *Pioneering With Jesus on World Trails.*

December Theme: *Sharing With the Needy Around the World.*

OUR December program and activities center in the theme of *Sharing,* in harmony with the emphasis which is becoming more prevalent from year to year in our Christmas observance. Intermediate boys and girls will be glad to know more about the world-wide program of benevolence in which the Disciples of Christ are pioneering. The following poem will add to your worship period:

Living by Giving

Forever the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To withhold his largesse of precious light
Is to bury himself in eternal night—
To give
Is to live.

The flower blooms not for itself at all,
Its joy is the joy that it freely diffuses;
Of beauty and balm it is prodigal,
And it lives by the perfume it sweetly loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom—
To deny
Is to die.

The sea lends silvery rains to the land,
The land, its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart, its lightning motion.
And over and over we yield our breath
Till the mirror is dry and images death—
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another.
And a thousand million lives are his
Who carries the world in his sympathies—
To deny
Is to die.

—*Anonymous.*

This is an especially good month in which to send greeting cards either to the boys and girls or grandmothers and grandfathers in one of our Benevolent Homes or to make little gifts for them. But first let us be sure that we have reached our apportionment of giving both in our Triangle Club and in the intermediate department of our church school.

Devotional Study for Missionary Societies

DECEMBER

The International Chorus

Call to Worship: *Glory to God in the highest, and on earth peace, good will toward men.*

Hymn: "It Came Upon the Midnight Clear." (1st and 4th stanzas.)

Scripture: Luke 2:10-14. (Read by leader.)

THE Christmas message of peace floated out across a midnight sky to watching shepherds. It was a small group who listened to that full rich-toned anthem, that first great message of peace and good will. And through the centuries the song has gone on increasing in richness and volume. But sometimes people have turned heedless ears to the divine music. Wars, bloodshed, hatred, enmity, the lust to kill have devoured men's better impulses toward peace, good will, brotherhood and love. But always in every nation there have been those who heard the message and worked that it might be fulfilled. And as each succeeding year rolls around the peace message is audible to an increasing multitude of people. It has become an international chorus, in which people from all nations and tongues sound forth the divine words. In time world choirs will be echoing the angel chorus and the great volume of melody shall fill the world. Then there will be "peace on earth, good will to men." "The peace sentiment increases, the future belongs to it," said William Jennings Bryan.

Listen to the words of the first president of the United States:

First Reader: It is really a strange thing that there should not be room enough in the world for men to live without cutting one another's throats. . . . My first wish is to see this plague of mankind—war—banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind. . . My first wish is to see the whole world in peace. (George Washington, 1785.)

Leader: And now listen to the words of Herbert Hoover, president of the United States at the present time:

Second Reader: Peace is not made in documents but in the hearts of men. . . The whole history of the world is filled with chapter after chapter of the failure to secure peace through either competitive arms or intimidation. Fear and suspicion will never slacken until we can halt competitive construction of arms.

Leader: Poets through the ages have sung their messages of peace into the hearts of men:

First Reader: Studdert-Kennedy said this of war:

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, waste of tears,
Waste of youth's most precious years,
Waste of ways the Saints have trod,
Waste of glory, waste of God.

War!

Second Reader: Alfred Noyes dreams thus of a better world:

It is the Dawn! The Dawn! The nations
From East to West have heard a cry—
Through all earth's blood-red generations,
By hate and slaughter, climbed thus high,
Here, on this height, still to aspire,
Only one path remains untrod,
One path of Love and Peace climbs higher—
Make straight that highway for our God.

First Reader: Ethel Blair Jordan shows the way to World Peace in developing world friendship and world understanding in the hearts of children:

In hearts too young for enmity
There lies the way to make men free,
When children's friendships are world-wide
New ages will be glorified.
Let child love child and strife will cease.
Disarm the heart, for that is peace.

Hymn: "My Country Is the World." (See inside cover page of *Yearbook of Programs.* May be used as special music or group singing.)

Leader: The Bible brings us message after message of peace. Let us listen to its teaching:

First Reader: Behold how good and how pleasant it is for brethren to dwell together in unity.

Second Reader: The people that walked in darkness have seen a great light; they that dwell in the shadow of death, upon them hath the light shined.

Leader: Isaiah 9:6, 7.

First Reader: Micah 4:2-4.

Second Reader: And among the many sayings of Jesus concerning peace we find these:

Blessed are the peacemakers for they shall be called the children of God. Forgive us as we forgive. All things whatsoever you would that men should do unto you, even so do you also unto them. Thou shalt love thy neighbor as thyself. Peace I leave with you, my peace I give unto you.

First Reader: Galatians 5:22, 23.

Hymn: "I Heard the Bells on Christmas Day." (To be used as special music or group singing.)

Leader: Thus through this service may our hearts be tuned to hear the message of peace and good will. And may the chorus swell for us until we hear in all its fulness and beauty the peoples of all the world singing "On earth peace, good will to men." And may the song so enter into our being, may we hear with our hearts as well as with our ears, so that our consuming desire may be that wars shall cease and to all peoples may come the rich blessings of peace.

For our closing prayer let us follow with bowed heads the prayer of Bishop Brent:

O God of Nations, who through the prophets of old hast foretold the day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech Thee, the fulfillment of this thy most sure promise. Quell the haughty cries of the nations; clothe our nation with wisdom to counsel and courage to lead in paths of unity and peace, and speedily bring us out of our present confusion into the order and righteousness of Thy Kingdom; through Jesus Christ the Prince of Peace, our Savior.

(Note: The leader will need to select two people to assist in carrying out this service of worship. If the service seems too long some of the quotations may be omitted. Other hymns may be substituted if desired. The service should be carried through with as little confusion as possible. Let the hymns be announced and the places found before the service begins. The leader will carry all parts of the service except where otherwise indicated.)

Echoes From Everywhere

Fly Swatters In India

The four girls from Burgess Memorial Girls' School who appeared for the high school examination, passed. We have eleven in the graduating class this year. There are twenty-two in the training department and thirty in the senior class in middle school. No plague is near our dwelling though there is a dysentery epidemic in the town and villages. The girls have made fly swatters and are engaged in a fly-killing campaign.

EMMA JANE ENNIS.

Bilaspur, India.

Unwilling to Reduce Number of Evangelists

We had eighty-three baptisms for June, making a total for the half year of 981. We had hoped to make it a hundred.

During the last half of the month the evangelists came in to Monieka for the annual institute. They agreed to another 25 per cent cut rather than reduce the number of evangelists. We think we can add seven or eight more to the number and then we will have about 120 in all.

CHARLES P. HEDGES.

Monieka, Africa.

Wedding Bells
At Fowler Home

A marriage of unusual interest occurred September 7 in the parlors of Fowler Home, Dallas, Texas, the principals having been wards of the home. While other wards have married, this is the first time where both parties to the union were raised in the home. Hazel Rightberger and Craig Marion were good students in grade and high schools and attended Texas Christian University. For some time both have been employed by the Tennessee Dairies. Our best wishes attend them.

And This
Is Africa!

We've surely had cool days and nights the last few weeks. In the mornings I dread to wash my face and hands in cold water. I wish all the natives had nice warm blankets and the poor little babies all had woolen shirts and sacks to be slipped on when it feels so cold to the rest of us. There is scarcely a baby without a cold or cough. I had thirty-six babies out at the baby clinic and thirty-four had colds. In my hygiene lectures I tried to stress that if there is any money among them at all they should try to buy covering for the little babies and mosquito net, first of all.

MRS. D. L. WATTS.

Lotumbe, Africa.

In Place Of
His Mother

I received the following application for leave from a high school student: "Sir: I beg to inform you that I took a fast yesterday for day and night instead of my mother who is ill, so I am unable to attend the school."

I was very much impressed, as I thought of this young man, eighteen years of age, fasting and staying awake all night, performing the religious rites instead of his mother, so that she might have the satisfaction of knowing that through her son she had performed her religious duties.

W. E. GORDON.

Jubbulpore, India.

A Versatile
Ministry

In one year and two months we have built three new churches, been given possession of one church and given ground and $45 to start another, with half the work promised free. Three new men entered the ministry and are preaching, two of them without pay. A fourth young man is giving his time to leading the Christian Endeavor Society in Kinder. Last Sunday there were sixty-seven present in the two societies there.

I have driven 30,000 miles, preached 168 sermons, led singing over 200 times, taught folks hundreds of Bible verses and many songs, and over a hundred have prayed their first public prayer. One hundred and fifty-two have united with our church. We have taken food and clothing to 250, secured operations for thirty-five, taken scores to the doctors and assisted them in many ways. I have played the rôle of lawyer, doctor, undertaker, judge, Samaritan, prophet, preacher, evangelist, minister and brother.

W. N. ARMSTRONG.

Lake Charles, Louisiana.

New Missionaries
Busy

The Bakers are getting into the work in a fine way. Mrs. Baker is helping in the woman's school and is station secretary, and will help me with the maternity class. They are taking turn about with the young married people's class and have done a lot of entertaining, which seems to take so much time when we have a doctor here, because so many white sick folks are here. Doctor has done a number of operations, making everyone joyously thankful that we have once more a surgeon at Mondombe. One of the Administateurs said, "Well, after seeing him do an operation, I wouldn't mind having appendicitis out here." Besides all this the Bakers are supposed to spend a number of hours a day studying Lonkundo and they are making good progress.

BUENA R. STOBER.

Mondombe, Africa.

Schools
Rank High

The Girls' School, Nanking, had an enrollment this last year of over 500. The primary school building was remodeled and several new teachers' homes erected with money raised locally for that purpose. A day school was held in the church building with an enrollment of 130. Both schools have a high academic ranking in the community.

Mr. Erskine
Honored

In recognition of the place W. H. Erskine has held in the city of Osaka, Japan, as an educator and social service worker, at a reception given recently in his honor, he was presented with a pass on the street car lines of the city, the first case in which a foreigner has been so honored. Since our work in Osaka is being closed, so far as the missionaries are concerned, Mr. Erskine will be returning to America in December.

Vacation
Church School

We had a very successful vacation church school. Two neighboring church schools combined with ours, holding the services in our building, and supplied part of the teaching staff. The enrollment was about 175, although the highest attendance on any one day was 136. And this was in spite of very unfavorable rainy weather. When we consider that our own total enrollment in the regular Sunday school is only seventy-nine it will be seen that the above is a good showing indeed. Our own very limited working forces available for service in this church school found the large school—large for us—a very heavy strain; but we were happy indeed to have accomplished it in the end.

WILLIAM G. KITCHEN.

Vancouver, B. C., Canada.

In Memoriam

Mrs. Charles H. Lamb, August 14, 1932, Paris, Illinois. Faithful member of missionary society and subscriber for missionary magazine thirty-three years. Treasurer of missionary society seventeen years and absent from but one meeting in that time.

Mrs. John Hardesty, May, 1932, Weston, Missouri. Charter member of C. W. B. M. and faithful worker in the church.

Mrs. Lottie May Hesler, August 28, 1932, Herington, Kansas. Faithful member of the church and missionary society. Age 57.

Mrs. Jennie Hedgepeth, September 4, 1932, Union City, Indiana. Faithful member of church and missionary society. Age 85.

A Year
At Audubon Park

Last Sunday I finished the first year at Audubon Park. In many ways it has been a good year. The church is larger and the Sunday school has a larger attendance than it had one year ago. The spirit of the church is better. The year has as a matter of course been very hard. A working people's church. But it has been hard everywhere. Roy L. Brown's visit has done us much good and the folk are hard at work to get the $400 of interest on our church erection loan ready by the end of 1932.

C. B. OSGOOD.

Audubon Park Church,
Minneapolis, Minn.

Hidden Answers

1. What department is educating more youth than an average university?
2. What are the four emphases in religious education for this year?
3. Which author in this issue has an eleven-story church?
4. How can a Christian be victorious even in panic times?
5. What church has sent more than eighty young people to conference?
6. Who is the new president of the 1933 International Convention?
7. How many people on the Board of Managers of the U. C. M. S.?
8. How many people attended the largest meeting of the recent International Convention?

College Faculties and Students Get Acquainted

Butler University

THE Butler University College of Religion opened its eighth annual session September 14 with a convocation on the Fairview campus. Mark Collis, pastor emeritus of the Broadway Christian Church in Lexington, Kentucky, was the speaker. Members of the faculty led by President Walter Scott Athearn participated in an academic processional preceding the chapel ceremonies. A large number of guests from the city attended the service which annually inaugurates the school year of the Butler College of Religion.

Reports from the College of Religion office indicate that the college is enjoying a larger enrollment than last year, especially in the graduate division. Students have enrolled from California, Oregon, Washington, Canada, Australia, the Philippine Islands and many other states and countries.

Ministers and religious workers will be interested in the new bureau of visual education which has been added to the Butler University division of evening and extension courses. The bureau will confine its work exclusively to the field of religious education. Already the bureau has a file of 12,000 lantern slides covering scenes in the Holy Land and old masterpieces of religious significance. Many rare works are included in the series. Original pictures for the slides were collected by Dean A. E. Bailey on more than twenty trips which he has made through the Holy Land and the Mediterranean territory. The slides will be loaned to churches and religious groups who wish to make the teachings of Jesus more vivid to those receiving instruction.

In a recent letter to all Butler students President Athearn urged them to observe rigid economy both individually and as groups during the coming school year, in order that the sacrifice in keeping them in college might be lessened for their parents. He advocated a seriousness of purpose coupled with a desire to obtain all possible for their college training. Dr. Athearn stressed school loyalty, group solidarity and institutional unity.

New students in the College of Religion were guests at a reception in their honor in Arthur Jordan Memorial Hall September 16. President Athearn, Hilton U. Brown, chairman of the board of trustees, the deans of the various colleges and faculty members of the College of Religion were present to greet the new students.

James Foster, aged nineteen, a sophomore who gained recognition last year when he sold his first adventure story, has again stepped into the limelight as a result of having sold his second story to A. L. Burt, New York publishers.

This second book approximating 250 pages, is entitled, *Captured by Arabs.* It is the second in a series of adventure stories which Foster intends to write. His first book, *Lost in the Wilds of Brazil,* will appear simultaneously this fall with the new story.

Foster writes his stories wholly from imagination and material gained through books obtained at the public library. He is at present taking a liberal arts course in the university.

William Woods College

William Woods College for Young Women officially began its forty-third year on September 6 with an enrollment that surpassed last year. This report is indeed very heartening to college officials and to friends of the college, in view of the fact that a great number of colleges throughout Missouri have reported marked decrease in their attendance.

W. E. Jameson, president of the board of managers, said that this report is the most heartening indication of better times that has come to his attention in several months. Fortunately every member of last year's faculty is at his or her post again this year except Miss Zell Brokaw, head of the commerce department, who is attending the University of California. Miss Elsa Wukasch, a graduate of William Woods, is serving in her place this year. Miss Thelma Suggett, a graduate of the University of Missouri, came to the college this fall as a member of the publicity staff. Miss Suggett will also issue a college newspaper and sponsor a Journalism Club on the campus.

Addressing William Woods students at one of the regular chapel meetings, W. Garnet Alcorn, pastor of the First Christian Church in Fulton, Missouri, said, "The churches in Fulton desire to serve you as do your home churches." In behalf of the ministers of the Fulton churches Mr. Alcorn extended to the students a hearty welcome to the services of all of Fulton's churches.

From the opening day of school at William Woods happiness and enthusiasm have reigned on the campus. Students contribute their fine spirit in many cases to the inspiration which has come to them through Dr. E. R. Cockrell, president.

"Make this a year of pleasant human relationships," Dr. Cockrell told them in his opening convocation address. "All your life you must make new relationships if you are to be a leader. It is the greatest job of life, and there is no better place to begin than here."

Cotner College

President L. C. Anderson spoke on the "Choice of Values" at the first chapel assembly for the year, Thursday, September 15, 1932. Among the new students is Hachiro Yoshino of Kiroshima Ken Aki, Japan.

The Freshmen elected officers as follows: President, Ivan Christensen, Fremont; vice-president, Harold Alber, Lincoln; secretary-treasurer, Helen Kriutzfield, Fairfield; council members, Leonard Witzenburg, Lincoln, and Rosalie Tietsort, Omaha; sponsor, Miss Eula R. Merwin.

The officers chosen by the junior class are: President, Wayne Gardner, Fremont; vice-president, Grace Skeels, Belleville, Kansas; secretary-treasurer, Naomi McCloughan, Mason City.

Professor Ernest W. Landeen has been reappointed general chairman for chapel assemblies. The exercises take place each Tuesday and Thursday at 10:15 A.M. Each of a number of faculty committees is responsible for five consecutive assembly programs, while every third meeting is arranged by one of the four college classes.

The first *Cotner Collegian* is a weekly student paper and is published by them. Chester Hunt, '34, Lincoln, is the editor, and Gilford Reynolds, '33, Lincoln, business manager. Professor Lundeen is faculty adviser.

The women's athletic association provided a picnic for women students Tuesday evening, September 20, 1932.

Scholarships of three types are held by nineteen members of the present student body. Eight hold scholarships offered by the Nebraska Association of Church Colleges, of which Cotner is a member; two hold scholarships issued by Cotner College; and nine have church scholarships according to the *Cotner Collegian.*

Sunday, September 18, was the annual convocation Sunday when students and faculty members attended the Bethany Christian Church, in a body. This custom, inaugurated by former President James Brewer Weldon, is intended to have the same significance for the opening of the year that baccalaureate Sunday has for the close.

Christian College

Frances Guthrie Emberson received her Ph.D. degree from the University of Missouri last spring at the age of nineteen. In 1929, Dr. Emberson was granted the degree of bachelor of arts with distinction, by the University of Missouri. During the following three years she won both her master's degree and her doctorate from the same institution. She already held the degree of bachelor of music from Christian College. Dr. Emberson held scholarships at the University of Missouri during her first two years of graduate work and occupied the English fellowship during the third. She is a member of Phi Beta Kappa, Alpha Zeta Pi, Tau Kappa, and the College Poetry Society of America.

Drake University

Professor A. LeRoy Huff, head of the department of religious education of the College of the Bible, Drake University, has been granted a year's leave of absence so that he may write his thesis for a Ph.D. degree.

Professor Huff and his family will reside in Chicago during the year. His work will be done at the Divinity School of the University of Chicago. The studies in his department at Drake will not be interrupted by his absence. As one of

two hundred fifty church school leaders of North America, Professor Huff attended the World Sunday School Convention in Rio de Janerio in July. He spoke twice before the sessions of the convention and led one of the discussion groups.

Eureka College

Eureka College opened with the number of students somewhat smaller than that enrolled a year ago, the total being the same as in the fall of 1929. The loss in numbers is to be accounted for by the graduation of a large Senior class in June and by the general depression throughout Illinois. The number of ministerial students is larger than for the last three years.

Three new teachers are serving on the faculty. Miss Alice Nauts, M.S., Wisconsin, is director of physical education for women; Miss Tressie Masocco, Eureka, 1931, is assisting Professor J. S. Compton, who is not yet fully recovered from a long illness and unable to undertake full work; H. H. James, A.M., Chicago, is the new professor of history.

Atlantic Christian College

At the first chapel service of the year President Howard S. Hilley used as the basis of his talk, "And He set his face stedfastly to go to Jerusalem." Stedfastness in the face of temptation, and stedfastness in purpose and application was emphasized.

Chapel talks that followed during the week were by Professor F. F. Grim on "Ideals of A. C. C."; by Professor J. M. Waters on "Religion in the Life of the Student"; and by Professor C. K. Holsapple on "How to Study."

First week activities included a "Get Acquainted" party given by the Y. W. C. A. and Y. M. C. A., and also a reception given by the First Christian Church to student body and faculty.

On the evening of September 14 the annual convocation service was held in the college chapel. Churches of Wilson gave up their prayer meeting hour in order that the public generally might have opportunity to attend. Dr. E. C. Lynch, pastor of the First Presbyterian Church of Wilson, preached the convocation sermon, using as text, "Let us follow after the things that make for peace and things whereby we may edify one another." "Seek ye the Lord" was beautifully sung as an anthem by the College Glee Club.

The college library greatly appreciates a recent shipment of books from Puerto Rico sent by C. Manly Morton. Mr. Morton hopes to make other additions, from time to time, to the missionary library. Mr. Morton was the first student to graduate from Atlantic Christian College, and his Alma Mater appreciates his earnest work and his fruitful life. He is the living link missionary of the Wilson Christian Church.

Bridging the Years

By MAUDE LUCAS RUMPLER

WOMEN in many states have known Miss Mattie Burgess as one of our leading missionaries and have watched with eager eyes the progress she has made in her work in India. To them she has been an inspiration to "carry on" at home while she stayed by the work among the women in that far-away land, and they dreaded the time when she must return to her native land for her permanent furlough, lest some of that inspiration be lost. The decision of Miss Burgess to return to India to devote her remaining years to her beloved service has renewed the faith and courage of her friends in the homeland.

Thursday, September 1, the women of the Downey Avenue Church, Indianapolis, gave a beautiful tea in honor of Miss Burgess who has been for years the living link of the women's missionary society of that church. The reception was given as a farewell as in September she sailed for India. The affair was in accord with the simple tastes of the honor guest but like her the greetings and expressions of appreciation were genuine and true. The lovely flowers made a fair setting for the speakers who told of their contact with Miss Burgess both personally and through correspondence, and for Miss Burgess herself, as she related some of the things she had done during her long term of missionary service. Strange it is that they who have done great things and who have touched many lives should feel that their work is very humble and that they have done nothing worthy of praise. Miss Burgess is one of these but her quiet account of her everyday contacts enlivened by occasional flashes of delicate humor brought tears to the eyes of her listeners and from responsive hearts there arose sincere prayers that she may be spared to her friends in the land of her adoption for many years.

As the writer of these lines heard the story, the memory of another reception given in honor of Miss Burgess flashed into her mind and the impulse to mention it led to the request that the story might be available for other friends of Miss Burgess through the columns of WORLD CALL. Mrs. Daisy Moore Roland was present and she too remembered having attended that reception with her aunt, Mrs. Lizzie Moore, who was a member of the board of the Christian Women's Board of Missions.

In August, 1893, in the new Central Church, Indianapolis (the church had been dedicated April 16th of that year), a reception was given in honor of four missionaries who were to sail in September for India under the Christian Women's Board of Missions. Indianapolis was the headquarters of this board and their officers, besides many members of the various churches of the city, were present to bid the missionaries Godspeed on their journey. Two of the group were returning after a furlough, Mr. and Mrs. Ben Mitchell, and the other two were young women going out for the first time, Miss Ida Kinsey, a niece of Mrs. Mitchell, and Miss Mattie Burgess.

There were short talks by members of the C. W. B. M. Board, Mrs. Cunningham, Misses Lois White and Mary Judson with Mrs. Maria Jameson and Mrs. O. A. Burgess, past presidents. Howard Cale, chairman of the official board of Central Church, presided, and the pastor D. R. Lucas bade them hail and farewell, closing with a prayer for their safe journey, their continued good health, their faithfulness to the task and some measure of success in their work. As I listened to Miss Burgess at the recent reception I was conscious that God had surely answered the prayer offered at the first farewell when she started on the missionary journey that has continued for thirty-nine years. Perhaps in God's own good pleasure it may lengthen into fifty or even three-score years. So may it be.

"Yet, who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he had been
Permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause
His fellow-men?
If he hath hidden the outcast, or let in
A ray of sunshine to a cell of sin—
If he hath lent
Strength to the weak and, in an hour of need,
Over the suffering, mindless of his creed
Or home, hath bent,
He hath not lived in vain, and while he gives
The praise to Him, in whom he moves and lives,
With thankful heart;
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part."

An Acknowledgment

To the many friends who have prayed for me since my accident:

I wish to thank you from the depths of my being for your cooperation in my healing. God has heard your prayers. My cast came off on schedule and my strength is coming back rapidly. I can walk about the house on my crutches—slowly and carefully, of course, but it is not yet three months since my hip was fractured.

Many of you have written me letters of sympathy which have meant everything to me. I cannot tell you how they cheered me. Because of their great number will you kindly accept this as my reply to you?

Most gratefully,

MARY FRANCES E. KELLY.

264 N. Garfield, Federal Court 7
Pasadena, California.

Courses for Study on China

What, Where, When and How

For Adults and Young People

LIVING ISSUES IN CHINA, by Henry T. Hodgkin, Director Pendle Hill School; formerly Secretary of the National Christian Council of China; author of *China in the Family of Nations*. A book for study and reading, dealing with the living issues in China today, especially in their relation to the Christian church. Cloth, $1.00; paper, 60 cents.

LEADER'S MANUAL to accompany *Living Issues in China*, by T. H. P. Sailer, author of "The Mission Study Class Leader," etc. Paper, 25 cents.

LADY FOURTH DAUGHTER OF CHINA, by Mary Brewster Hollister, missionary in China. A fascinating study of China's new womanhood of the constructive Christian forces at work in China in spite of war, revolution, flood. This book is issued by the Central Committee on the United Study of Foreign Missions. Cloth, 75 cents, paper, 50 cents. *How to Use*, Leader's Helps for *Lady Fourth Daughter of China*. 15 cents.

AS IT LOOKS TO YOUNG CHINA, edited by William Hung, professor of History, Yenching University, Peiping. A strikingly interesting treatment of the social and religious questions that Christian youth in China are facing today, and a challenge to American youth to cooperate in the world mission of Christianity. Each of the six chapters has been written by one of the outstanding younger leaders of the Chinese church in collaboration with a foreign colleague of his own choosing. Cloth, $1.00; paper, 60 cents.

INTRODUCING YOUNG CHINA, by Ruth I. Seabury. A course for young people. Paper, 50 cents.

For Intermediates

THE YOUNG REVOLUTIONIST, by Pearl S. Buck, missionary and author. A picture of Chinese youth, vivid and fascinating. Suitable for teen-age readers. Cloth, $1.50; paper, 75 cents.

YOUTH AND REVOLUTION IN CHINA, by Alfred D. Heininger, formerly a missionary in China. A course for leaders of Intermediate groups. Paper, 35 cents.

TRAILS OF DISCOVERY IN CHINA, by Harker. 50 cents. Three lessons on our own work in China, thirteen worship services and thirteen discussion lessons on vocations for Intermediates.

TORCHBEARERS IN CHINA, by Basil Mathews and Arthur E. Southon. Fascinating stories of Christian pioneers. Published in 1924. Cloth, $1.00; paper, 75 cents.

YOUNG CHINA, by Mabel Gardner Kerschner. A course for use of leaders of Intermediates. Published in 1924. Especially valuable for its suggestions of missionary activities for Intermediates when supplemented by the new material listed above. Paper, 50 cents.

Junior

LING YANG: A STORY OF A BOY AND GIRL IN NEW CHINA, by Ethel Thompson, formerly a missionary in China. A reading book showing the life of Chinese boys and girls of the new day. Cloth, $1.00; paper, 50 cents.

NEW JOY, by Carolyn Sewall, missionary in China, and Charlotte Chambers Jones, specialist in elementary education. Contains stories, teaching plans and suggestions for handwork and dramatizations. Boards, $1.00; paper, 75 cents.

THE HONORABLE CRIMSON TREE, by Anita B. Ferris. Although first published in 1919, these stories have proved so popular that they are constantly in demand. A delightful book for the children's own reading. Board, 60 cents; paper, 40c.

FRIENDSHIP CENTER IN CHINA, by Wilhelmina Stooker and Janet Hill. A project course based on an actual experiment with a group of children. Published in 1924. Still very useful for leaders. 50 cents.

Primary

CHINESE CHILDREN OF WOODCUTTER'S LANE, by Priscilla Holton, formerly a missionary in China, author of *The Blue Junk*, etc. A reading book for boys and girls. Attractively illustrated. Cloth, 85 cents.

OFF TO CHINA, by Helen Furman Sweet, missionary in China, and Mabel Garrett Wagner, joint author of *Kin-Chan and the Crab*, etc. Stories, lessons and activities for use with classes of Primary children. Ready. Cloth, $1.00; paper, 75 cents.

THE BOOK OF A CHINESE BABY, by Mary Entwistle. An attractive little book of stories. Imported from England. Paper, 40 cents.

FRAGRANCE AND THE OTHERS, by Mary Entwistle. One of the popular Round the World Story Book Series. Imported from England. Boards, 60 cents.

CHINESE PICTURE STORIES. Six large pictures with a story to tell about each. 50 cents.

Beginners

AH FU: A CHINESE RIVER BOY, by E. Mildred Neville and Elsie Anna Wood. One of the popular Nursery Series. Boards, 50 cents.

AH FU AND ME TOO, by Lucy W. Peabody. A book for young children. Paper, 25 cents.

WEN BAO'S BIRTHDAY GAME. A combined story and picture. 20 cents.

Supplemental Material for Children

CHINESE SNAPSHOTS PICTURE SHEET. Twelve pages of interesting pictures. 25 cents.

CHINESE HOME CUT-OUT. 25 cents.

TEACHING PICTURES ON CHINA. A new set of eight pictures about 11 x 14. 50c.

LIFE IN CHINA POST CARDS. Six in set. 30 cents.

CHILDREN OF CHINA POST CARD PAINTING BOOK. 60 cents.

CHINESE PAPER DOLLS. Two dolls with several costumes. 25 cents.

Maps of China

PICTURE MAP OF CHINA, 30 x 50 inches. To be colored by the children. 50 cents.

WALL MAP OF CHINA. 36 x 46 inches. 60 cents.

LARGE OUTLINE MAP OF CHINA. 28 x 32 inches. 25 cents.

SMALL OUTLINE MAP OF CHINA. 11 x 14 inches. 25 cents per set of 12.

Maps on pages 8 and 9 of the China Supplement December, 1932, WORLD CALL.

General Reference on China

Project book—*What Do You Know About China?* Wilson. Price $1.50.

FAR PEOPLES, by Phillips. Chapter on China. (Project resource.) $2.00.

CHINA IN THE LOCAL PARISH: A Church-wide Program. 50 cents.

CHINESE MOTHER GOOSE RHYMES, by Isaac Taylor Headland. Fleming H. Revell. $1.75.

References on Our Own Work in China

CHINA SUPPLEMENT, December, 1932, WORLD CALL. 10 cents a copy.

SURVEY OF SERVICE. $1.50.

ANNUAL REPORT AND YEAR BOOK FOR 1932. $1.00.

TRAILS OF DISCOVERY IN CHINA. 50 cents. See first three books on list of Reading Books for China.

In the December issue of WORLD CALL will appear another page of reference material on China: Reading books, plays, stereopticon slides and guides to reference material on our own mission work.

Helps for Leaders of Junior Groups

NOVEMBER is here with its approach to Thanksgiving. School is in full swing. Things have more or less settled for the winter. Some of the best work of the year can be done during this month. The Junior Christian Endeavor and Mission Band will find their program materials, as usual, in the first of the month issue of "Junior World." May we repeat once again that the suggestions given in the columns below are based on and are dependent on the material in "Junior World" and that no adult leader can hope to plan much of a meeting without having the source material in that paper right at hand. The suggestions given here are not for independent use.—Grace W. McGavran.

Program Helps for Junior Meetings

November 13—*Being Good Neighbors*

HIS second meeting in November (material for the first meeting appeared in the October magazines) is missionary meeting of the Christian Endeavor and provides the material for the meeting of the Mission Band. The subject of the meeting is a very interesting one. It deals with those very early American travelers and their descendants—the mountaineers of Kentucky and Tennessee and the French Acadians of Louisiana. Pioneer days appeal to the Junior boy and girl. The fact that these people live in much the same way as did their ancestors who did the traveling, that they have been shut off from modern ways of living and progress, and that they are now being "found" again with modern education, health work, agriculture, etc., opening a new world to them, will make it possible to have a very interesting meeting.

The story in *Junior World*, "A Day's Work for Miss Anne," is based on incidents in the lives of our workers among the French Acadians. There is some account of the people of the mountains and of the French Acadians and there is the story of one of our missionaries, Dr. Myrtle Smith, who is herself one of the mountain girls who attended our school at Livingston. The incidents in this story are written as they actually occurred. It is entitled "The Mountain Girl Who Saved African Babies." If more material is needed for source, see *Survey of Service*, the *Year Book of the Disciples of Christ*, and back copies of WORLD CALL.

Boys and girls will be glad to tell all they know about the dangers of pioneer life and of the type of men and women who had the courage to dare the wilderness. Such general contributions may be followed by studying the map of the mountain regions, or by discussing the situation which existed in these regions, after people had settled and no railways or other means of transportation came near them. One child might make a report from the page "Some Early Travelers in America" in *Junior World*. Then there may be a report on what our church is doing to help those boys and girls who are so eager to bring themselves up to date.

The question as to why the church has to do anything about it might be discussed. Juniors might imagine all the improvements which people could learn about without having any Christian training. What is the more important thing in opening a part of the country to modern ways—to give material advantages, or to show how material advantages can be used in a Christian way?

In connection with the study of the French Acadians the boys and girls will be interested in the fact that many of these people can still speak no English. Their eagerness for educational advantages is equal to that of the mountain people. Their poverty is sometimes extreme. We can be good neighbors to them through our church.

Perhaps something should be said here about the worship service and the offering. The worship service may follow the outline given in *Junior World*. The offering in the case of either Mission Band or Christian Endeavor may be taken each month and sent in quarterly, and it may be sent (1) to the general offering, (2) to the Children's Special, which through December will be the Internado, or Girls' Boarding School, at Aguascalientes, Mexico, or (3) it may be designated to the special object which your group has selected. In any case, the offering is a part of the worship, and the cause to which it is to go may be remembered in the offering prayer, or in a few brief words about it. This is always a part of the missionary meeting, for unless the children feel a desire to do something to help others along the Christian way, the meeting will not have fully served its purpose.

November 20—*For Peace and for Plenty*

This is a hymn study meeting. The first thing necessary is that you have a copy of the words and music of the hymn. Are the children familiar with it? If not, it may be part of the meeting to learn it. Perhaps it would be wise to have the discussion first, using for the worship service the other hymn suggested. The discussion is based on the words of the hymn. If it is in the hymnal the boys and girls may open their books to the right place and be ready to read, as needed. If it is not in the hymnal, take a long piece of white wrapping paper and write or print the words of the hymn on it with black crayon. Separate sheets of paper may be used for each verse, or one long piece rolled onto a scroll end, may be used. Another way is of course to provide mimeographed or typed copies.

After the discussion, the music of the hymn may be played once and then the children led in singing it softly. Perhaps one or two who came early may have already learned it.

Studying the hymn should result in a determination to do more to make for "peace and plenty" in the United States. How far one can go into the economic situation with children is a question. But they can certainly learn to be dissatisfied with just letting things go as they are, and become alert to need for studying and understanding about things and can be given the attitude which does not take immense dividends to the wealthy and bare living wages to the worker as the natural thing.

November 27—*A Junior Is a Worker*

Here again is one of those very practical meetings. Some boys and girls like to work, some do not. Some like to play, some to read, some to construct, and so on. The topic as developed in *Junior World* lays stress on the way a Junior works, rather than on the fact of working. It is easy to have each Junior give one good way of working, in which one may mention careful workmanship, finishing the job clear to the end, patience in waiting till, for instance, glue had dried, accuracy, tidiness, finishing up after the job, and a good many other related things.

It might be interesting to list all the things which any child considers work. It would be an enlightening list to discuss with the parents. You might let each one tell what one of the things he does he considers most work, or work he likes least, or he likes most. Then let the others mention ways of doing things that apply to that. For instance Louise may mention as her hardest work taking the baby out for an airing every afternoon. Jane contributes, "You have to keep the buggy on the sidewalk." Jules adds, "You have to watch for cars when you cross the street." Ann volunteers, "I'm not allowed to cross the street with the baby. That's the worst part of that job. Just around the block!" You remark, "That's where you show trustworthiness in the job, isn't it, Ann?" If you think it would add interest, you might have a list of qualities shown in working, made on the blackboard. Perhaps Dick and Doris haven't realized that having to be asked a dozen times to start doing the dishes before they

actually get to work is a bad habit of working.

December 4—*Joy to the World, the Lord Is Come*

This is the first of the Christmas meetings. The thought to be developed is that of the different kinds of happiness Jesus' birth and life brought to the world. Of course, there are different kinds of happiness boys and girls can give to other people today.

The Junior Christian Endeavor may be especially helpful in doing some of the things which need doing around a church about Christmas time. If there are decorations to be made, or other things to be done, a work meeting may be arranged. There are often Christmas baskets to be planned and parts in dramatics to be taken. As leader of the group you will want to consult the superintendent of the junior department and plan all activities together. The Endeavor, or Mission Band group if smaller, might form a choir for the month of December, learning new carols to introduce to the group. They may work at the same activities in the way of making gifts, rather than launching some of their own, and thus make a united piece of giving.

Ways of helping out at home may be talked over. The mother who is so weary at Christmas that she cannot enjoy it may be only too glad for a real Christmas gift in the way of time saved, errands done, help of various sorts given.

Much of the meeting may be taken with looking at Christmas pictures and singing Christmas carols. Christmas month should be a happy one. If the group is dramatically inclined they will enjoy posing scenes from the Christmas story, and then, when the scene is posed and the lights low, singing very reverently the Christmas carol which best fits the scene they have prepared.

Studying China

Boys and girls all over the country will be studying China from January to June. What new materials are there which will help us to make the Chinese boy and girl real to our children? What stories are there which will create that feeling of friendliness which is an essential part of the Christian way of looking at other races? What suggestions are there for interesting things for our groups to do? What help can we as teachers and leaders get, which will make us able and enthusiastic leaders in such a study? The following lists will suggest some of the possibilities. Your own children's library in the church may have other resources. Children's magazines in the library, and public school workers may have other ideas which you can adapt and use. Make leadership easier for yourself and more satisfying to the children by having as much source material as you can afford. Make your study rich.

Working Materials On China

Primary

Chinese Children of Woodcutter's Lane is a charming book for boys and girls to read. It has illustrations which enhance the interest of the text. It should have a place on the browsing table of the department. Cloth, 85c.

Book of a Chinese Baby is another attractive little book of stories which boys and girls can read to themselves. It is imported from England and will be quite an addition to your library of working materials on China for this age-group. Paper, 40c.

Fragrance and the Others is another book from England. Its stories and illustrations are by well-known authors for children and will give a fine supply of reading material for the children or for a library reading hour. Boards, 60c.

Off to China is for the use of the leader. You will find in it stories for you to read to the children or to tell; things to do; and other session plans. It is one of the new books this year and will make your study of China with the children so much easier to plan. Cloth, $1.00; paper, 75c.

Chinese Picture Stories are a set of pictures which are large enough to be placed before the class or department. A little pamphlet in the envelope gives a story which may be read or told about each one. For those who have a very brief time to spend and who wish to use both pictures and stories this set will be very useful. 50c.

Chinese Home Cut-Out, Chinese Snapshots Picture Sheet Teaching Pictures on China and *Chinese Paper Dolls* are also suitable for use with Primary children. See the list under Junior materials next month for fuller description of these four pieces of material.

Junior

Ling Yang is a reading book for juniors. It tells of a boy and a girl in New China, the China which is changing so rapidly and in which the new is in constant conflict with the old. The children of this story are living in a new age and every boy and girl will be interested in reading the story of them. Cloth, $1.00; paper, 50c.

The Honorable Crimson Tree is not a new book. It was first published in 1919. But it has been so popular that it will be well worth looking up your old copy, or getting a new one for your library of working materials on China. It, too, is a reading book for the boys and girls. Boards, 60c; paper, 40c.

New Joy is for your own use with the children. It has in it stories which you can read to them and a very rich course plan with many things you can do in study sessions. The plans are not limited to one or two things but have alternate suggestions which will enable you to pick out the things best suited to your situation and needs. Boards, $1.00; paper, 75c.

Friendship Center in China was published in 1924. It is the result of an experiment in studying China with a group of children. It is still very useful, and may give you some fine ideas for working with your own group. Paper, 50c.

Picture Map of China is one of the best that has yet been prepared. It has a perfectly fascinating double border with pictures of Chinese town and country life, symbols used in decorative designs in China, etc. Even if you just use it for reference it will be well worth its cost. But there is a printed sheet along with it which gives the meaning of the symbols and a little paragraph about each picture which will make quite a study of Chinese life possible just from the map. It will also provide designs for notebooks for decorations, and for various other uses. Its pictures will give ideas for making models representing Chinese life. By all means count on having one of these picture maps as part of your working equipment. It is of course fine to color and use as an exhibit during the study of China. 50c.

Wall Map of China 36 × 46 inches. Those who want a map without the designs on it will find this map useful. As between it and the *Picture Map,* however, unless there is specific reason for not wanting the latter, there is no choice.

Large Outline Map of China 20 × 32 inches. Here is the outline map for class or group use. 25c. For individual notebooks you will prefer the *Small Outline Map of China* 11 × 14 inches. 25c per set of twelve.

Chinese Snapshots Picture Sheet provides twelve pages of interesting pictures for 25c. They are not large enough for department or group use. If it is at all possible each department should have instead the *Teaching Pictures on China,* 50c. These are a new set of beautiful pictures about 11 × 14 inches. They are quite worthy of a frame with a removable back so that one picture at a time can be hung and the rest "stored" inside the back.

For those who want to make a Chinese Home the *Chinese Home Cut-Out,* 25c, will be just the thing. Or your group may prefer to work out its own plans for making a home and get instead the *Chinese Paper Dolls,* 25c, and make the building model the right size to accommodate the paper dolls.

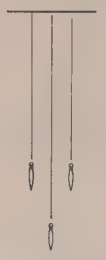
Children of China Post Card Painting Book has in it six charming pictures of Chinese children with several outline pictures of each of the colored ones to be painted and used as post cards to send to sick children, etc. 60c.

The Spirit of the Street is a charming reading book for boys and girls. Older juniors will appreciate it more than the younger ones. It should be in every junior department library.

Other materials on China will be appearing from time to time during this next year.

Materials for the Children's Special on China will be ready about December 1. Please watch these pages in WORLD CALL for a definite announcement.

DON'T FORGET—



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For the Church School Worker

In September WORLD CALL

For the Superintendent:
- Editorials—page 3.
- "Twenty-Two Nations Plan Missions Advance," by Kenneth Scott Latourette—page 17.
- Christian Citizenship Looks at 1932—page 19.
- Sea Salt—page 23.
- Listening In on the World, James A. Crain—page 24.
- Station UCMS Broadcasting—page 41.

For Teachers of Adults:
- Pioneering on American Social Frontiers, Grant K. Lewis—page 5.
- The Negro and Hard Times, Leila A. Rothenburger—page 7.
- Spanning the Century at Cane Ridge, Gabriel C. Banks—page 13.
- Dawn Over Latin America, Samuel Guy Inman—page 15.
- Listening In on the World, James A. Crain—page 15.
- Missionary Organizations Section—page 35.
- Station UCMS Broadcasting—page 41.

For Teachers of Young People:
- Hail to Youth! H. O. Pritchard—page 9.
- Inter-Racial Cooperation Succeeds, W. W. Phares—page 21.
- Listening In on the World, James A. Crain—page 15.
- The Story of Juana—page 27.
- Facts About the Red Man—page 29.

For Teachers of Children:
- A Quartette of Babies—page 29.
- Facts About the Red Man—page 29.
- Helps for Leaders of Juniors—page 42.

In October WORLD CALL

For the Superintendent:
- Editorials—page 3.
- Sea Salt—page 19.
- Church Calendar—page 21.
- Service of Worship for Thanksgiving—page 28.
- How One Church Is Developing a Passion for Missions—page 30.
- Station UCMS Broadcasting—page 41.

For Teachers of Adults:
- Editorials—page 3.
- Hundred Year Churches—page 13.
- Sea Salt—page 19.
- Listening In on the World, James A. Crain—page 23.
- Missionary Organizations Section—page 35.
- Station UCMS Broadcasting—page 41.

For Teachers of Young People:
- Missions at the Olympics, Rex D. Hopper—page 9.
- Listening In on the World, James A. Crain—page 23.
- Lindbergh Letter—page 27.
- Missionary Program for Young People—page 36.

For Teachers of Children:
- The World Comes to Memphis, Lela E. Taylor—page 17.
- Helps for Leaders of Juniors—page 43.

Special Issues of the Missionary Review of the World

Those who know the value of the special issues of *The Missionary Review of the World* will herald with satisfaction the announcement that the October issue now from press deals entirely with the foreign missions study topic, "China." Separate copies of this issue may be ordered from the magazine headquarters at 156 Fifth Avenue, New York City for 25c a copy.

The special American Indian number of *The Missionary Review of the World* (July-August, 1932) has proved so valuable that the publishers have had to print a second edition which came from press October 10; single copies at 25c may be secured at 156 Fifth Avenue. This magazine will be very helpful supplementary material for mission study classes.

220,960 Hours of Training in Christian Teaching 1931-32

THE annual leadership training report shows that 11,048 credits were issued during the year. This idea of "credits issued" really has to do with growing persons in Christian teaching rather than the formal matter of handing out credit cards. Eleven thousand and forty-eight credits represent hours of class attendance and study for the purpose of more effective Christian service. Each individual to earn a "credit" must attend a regular training class a minimum of ten hours and also put in an equivalent amount of time in study. This means that last year 220,960 hours of training took place in the lives of our church school teachers across the continent.

LEADERSHIP TRAINING CREDITS REPORTED
JULY 1, 1931—JUNE 30, 1932

State	Total
Alabama	151
Arizona	44
Arkansas	93
California	812
Colorado	185
Delaware	6
D. of C.	63
Florida	112
Georgia	105
Idaho	27
Illinois	434
Indiana	720
Iowa	382
Kansas	1065
Kentucky	448
Louisiana	61
Maryland	77
Massachusetts	4
Michigan	70
Minnesota	87
Mississippi	49
Missouri	658
Montana	20
Nebraska	221
New Hampshire	1
New Jersey	3
New York	107
North Carolina	6
North Dakota	8
Ohio	737
Oklahoma	990
Oregon	187
Pennsylvania	401
South Dakota	52
Tennessee	180
Texas	1673
Vermont	17
Virginia	157
Washington	261
West Virginia	232
Wyoming	37
Totals	10943

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A Missionary Speaks His Mind for Japan

(*Continued from page* 31)

Japan has obtained Manchuria twice as the result of victory in war, once from China and once after Russia had taken it away from Japan and then got it for herself by secret treaty with China—a treaty of alliance aimed at Japan—once again from Russia, and I think she means to hold a very prominent place in Manchurian affairs without let or direction from Nanking. She may suffer from this attitude, but it looks very determined to me.

The army men seem to think that only military measures can bring China out of her irresponsible dilly-dallying methods of dealing with the three hundred fifty or so (Japanese count) of outstanding questions between the two nations, make her quit declaring boycotts over every trifling issue. I do not know, to be sure, whether such methods will accomplish anything, nor does anyone else; but these measures are those which have been taken by men immemorial. Even our own beloved country got Puerto Rico, the Philippines, Panama, perhaps Hawaii, by methods not dissimilar. At any rate, here we are, with Japan politically, socially, economically distressed, and her army men, who seemed lately to be losing caste, once more in the leading place of power.

As above stated, I do not believe hostile criticism or hatred will aid in influencing her to be pacific in the modern sense of the word. Only love, which never faileth, is available for so aiding her unless war be thought of as a possibility. I make no recommendations along that line.

On the other hand, I do believe in the gospel of Christ as the only remedy for this old world's ills, and Japan, with her Shinto eight million gods, is no exception to the rule, though a foreign admirer of many gods has been here recently, telling this people that their gods are of good quality. One wonders at a white man engaged in such evident flattery, but it does not look as though the Christian church can refrain from telling them that Jesus is the only hope, though we do not deny that their faith might lead to him.

Thus the work of missions links up with world affairs, for men must have a foundation on which to build their structure of civilization. I am convinced of one thing, which is that the religions of this world, other than the religion of Christ, cannot provide such a foundation. We have our command to go and preach. That means to save men's souls, which means to fit them to live and to do God's work in the world.

To what extent is the Christian Church in Japan likely to furnish this very needful saving of men and setting them to work? It is yet a young church with a history of only seventy years, in the first ten of which there were no converts, practically, and in the whole seventy a large portion of the nation opposed to Christianity. Yet the nation has been permeated with the influence of this small body—perhaps only one in two hundred of the population.

It has been somewhat of a disappointment to some of us that the church in Japan has not made public protest against the adventure in Shanghai, but it was perhaps too much to expect. It would have done no good, of course, in the actual restraint of the military clique, but it was an opportunity to declare herself. There was a very substantial element in church and elsewhere which was known to be opposed to war, although one very prominent Japanese pastor, a Congregationalist, said to me: "Japan is going to hold her stand in Manchuria, no matter who opposes, Uncle Sam or anybody else!" The church, however, in Japan is a strong influence for good. Growth is not rapid, but steady. We see many evidences of growing power on the part of the native church, and the missions have done such work as to win the respect of great numbers who are not ready to accept Christ for themselves.

I look back over the twenty-four years since the organization of the Japan Methodist Church, when the Mission gave into the hands of the Japanese every church and parsonage building within its borders. Of those churches we took back three, and the remainder, except one, have become entirely self-supporting, while we have added thirty-five or more parsonages and nearly forty church buildings to the Mission holdings.

This District of Kobe has thirteen self-supporting churches and four others to which no mission help is given for preachers' support. Other denominations have done as well, some better, in the matter of self-support, and the Catholic missions all seem to be prospering, so that the Christian church in Japan, while still small, is a very notable affair.

Others have written of the unseen influence of the gospel in Japan. It seems to us a wonderful thing. I sometimes wonder whether, while we count numbers of believers, there is not, after all, more

Receipts for Three Months Ending September 30, 1932

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$21,460.84	$ 1,812.21*	$ 195.00	$992.25*
Sunday Schools	5,413.56	2,691.95*		14.25*
Christian Endeavor Societies	390.45	103.19*		
Missionary Organizations	44,838.59	12,920.08*		235.72*
Individuals	3,264.77	1,466.84*	2,731.50	545.62
	$75,368.21	$18,994.27*	$2,926.50	$696.60*

From Miscellaneous Sources

Bequests	$ 3,812.76	$3,562.76		$1,800.00*
Interest (U. C. M. S.)	14,611.16	1,552.85*	$ 483.13	906.45*
Interest (Old Societies)	6,103.49	3,040.73*		
Gifts from Old Societies	5,088.85	822.33	2,884.59	6,928.23*
Home Missions Institutions	7,120.46	229.78*		
Benevolent Institutions	11,206.74	1,963.89*		164.37*
Foreign Field Receipts				
Annuities			3,150.00	900.00
WORLD CALL Subscriptions and Advertising	6,498.36	512.20*		
King's Builders		430.04*		
Literature	5,911.53	2,147.13*		
Miscellaneous	10,523.50	1,123.30*	9,496.25	7,783.35
	$70,876.85	$6,614.83*	$16,013.97	$1,115.70*

Board of Education

Churches	$1,606.47	$555.01*

*Decrease.

The Missionary Register

Missionaries Going to Field

Miss Minnie Vautrin, China, August 13, 1932.

Missionaries Returning From Fields

Miss Jessie J. Asbury, Japan, Los Angeles, November 12, 1932, S. S. "Takuta Maru," N. Y. K. Line.

Miss Margaret Lawrence, China, Los Angeles, November 18, 1932, S. S. "President Hoover," Dollar Line.

Miss Martha Gibson, Japan, September 28, 1932, San Francisco.

Births

Daughter, to Mr. and Mrs. C. H. Smiley, India, August, 1932.

Don Jeff, to Mr. and Mrs. Normal B. Ward, Buenos Aires, Argentina, September 2, 1932.

power in the conquest of Christ through the unseen leaven of the gospel. This seems particularly true of Japan, and it gives hope that in good time there will be a nation-wide acceptance of Christianity. This is surely not a time for discouragement, but a time for vigorous effort, full of faith that God is working out his plans for binding this nation unto himself. Our own work is interesting to us, so that the surrender of furlough privileges, made this year in order to help out Mission Board finances, does not seem likely to work any great hardship on us. While there is plenty of opportunity to aid in this work we keep happy. Perhaps the time will come, sooner than we expect, when missionaries will no longer be needed in Japan.

—Reprinted from October, 1932, World Outlook.

Old Customs Breaking Down

This month one of the Bible women has been very ill. A Mohammedan woman in whose home she teaches said to me one day, "She just must get well. Look at all her children, and then we want her to come again, too. We must just all pray for her." This same woman invited Dr. Nichoson, Miss Ennis, the Bible woman and me to a dinner of rice and curry one night. She had a table spread and she and her daughter-in-law sat at the table with us. Usually we sit on the floor and the guests eat alone. This is the second time we have been invited to her home.

One day a woman said to me, "You know I used to be afraid of the Miss Sahib when I saw her going along the street. I did not know what she might do. Now I am not afraid. You come into my home and I look for you to come. I feel so good when you do come because you tell me such good things."

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The Last Page

Thoughts before the International Convention: Handshaking. To people who salute by rubbing noses together it doubtless seems a queer calisthenic. But here is a fellow who writes a verse about it!

Handshakers

I hate to shake a person's hand
Whose grip is only limp and bland;
But then it's even worse to shake
A hand whose owner tries to break
Each bone and sinew in my fist.
Why must this sort of chap insist
On asking how I am, while he
Is causing pangs of misery?
When e'er I shake this sort of hand,
My own, for hours, is limp and bland.
—*H. R. B, in Indianapolis News.*

Here's one on us. It actually happened.

A little boy and his mother were passing Missions Building, Indianapolis a few days ago and the boy inquired what this building was. Upon being told that it was the headquarters for the Disciples of Christ he said, "Why, I thought all of those fellows were dead a long time ago." Which shows where higher criticism is leading the younger generation.

"A very handsome woman, that Mrs. Miller."

"Yes, she is. But you should have seen her 15 or 20 years ago, when she was 10 years younger than she is now."
—*Der Gotz (Vienna).*

A big, fat lady was standing up at a political convention. She was just looking around. "Sit down in front!" someone yelled. "I can't—I ain't built that way," the big, fat woman yelled back.
—*Atchison Globe.*

An International Affair

"My dear," said Mr. Nubbs to Mrs. Nubbs, "what name did I hear you call the new hired girl?"

"Japan," replied Mrs. Nubbs sweetly.

"And why such an odd name?"

"Because she's so hard on china."—*Woman's World.*

The train of thought is rather charming which led a little boy, when told not to mention a guest's amputated foot, to say:

"No, and when I get to heaven I won't say anything to John the Baptist about his head."

Surely politeness could go no further!—*Philadelphia Ledger.*

Some Don'ts for the Pew

Don't expect your preacher to fit your mold; the mold may be wrong.

Don't expect your preacher to preach your views; he is God's prophet.

Don't expect your preacher to be perfect, unless you are.

Don't expect your preacher to be free always from heartaches.

Don't expect your preacher to be always at his best.

The Candle of Faith

Faith lit her candle in the hopeless maze
Of sullen dusks that closed on bitter days.
She guarded it from swirling winds of doubt
That blew the candles of the faithless out.

Its tiny gleam across the soul's dark night
Kept those despairing cheerful with its light.
And when the greater souls of leaders came
They lit their torches at her candle's flame!

—ARTHUR WALLACE PEACH, in the *New York Times.*

Don't expect your preacher to live on words of appreciation. He needs these too, but he cannot buy gas and oil, food and clothes, with a "thank you." If he is worth having, he is worthy of compensation.

Chinese Proverb

If one makes oneself friendly wherever one travels, where can one travel and not find a friend?

The worry cow would have lived till now,
If she'd only saved her breath.
She feared the hay wouldn't last all day,
So she choked herself to death.

Fond Mother (arriving home late)—"I hope my little darling has been as good as gold all day."

Nurse—"No ma'am he went off the gold standard about four o'clock."

"My dear, listen to this and tell me what you make of it!" exclaimed the elderly English woman to her husband, on her first visit to the United States. She held the hotel menu almost at arm's length, and spoke in a tone of horror. "'Baked Indian pudding!' Can it be possible in a civilized country?"—*Christian Advocate.*

The Ad Man's Saga

By the shores of Coca Cola
By the shining big sea Soda
Dwelt the Moxies in their wigwams
With Sapolio, their chieftain,
And Pebecco, their grisled prophet.
Dark behind them rose the forests,
Rose the dark, forbidding forests,
Rose the gloomy Prophylactic forests.
In the lodge of old Sapolio
With Uneeda, more than Mother
And Victrola, old and feeble,
Dwelt the warmest of the maidens—
Musterole, the sunkissed Chiclet.
All the young men sought to win her
And sweet Musterole smiled upon them
Smiled on Listerine and Valspar,
Smiled on Unguentine and Vapex;
Smiled—but left them unrequited.
Then from Multi-bestos mountains,
From the heights of Texaco,
Came the young chief—Instant Postum,
All superb in strength and beauty;
Mightiest hunter of the forest was he—
He who trapped the cunning Kodak,
He who shot the great Sears Roebuck,
Shot him with his swift Pierce Arrow.
But for Musterole yearned Postum—
No Pyrene could quench the ardor
That she kindled in his bosom.
Through the fields of ripe Wheatena,
Through the Shredded Wheat they wandered
To the White Rock by the River
By the rippling Cuticura.
There from Palmolive shadows they plucked the Grape Nuts;
There he wooed her,
There he won her.
Small Post Toasties came to bless them,
Triplets, Gold Dust Twins, and Sport Shoes
These and other Indian Tales
Filled the wigwams with their laughter.

Experts Off the Job

Cub Reporter: "I'd like some advice, sir, on how to run a newspaper."

Editor: "You've come to the wrong person, son. Ask one of my subscribers."—*Wampus.*

No Tooth Paste on This

Andy—I feel like givin' up, Amos, dat's what I feel like.

Amos—I know, Andy, but dis ain't de time to give up—when tings look tough like dis an' we ain't makin' money, dats de fust ting yo' tink about, but dis ain't no time to do it—dats when we gotta plug harder dan we is plugged befo'.

3278 NEW FRIENDS

Standing by States

Class A	Clubs	New Subscriptions
Missouri	69	390
Indiana	61	334
Texas	55	330
Illinois	46	245
Kentucky	32	186
Ohio	31	173
Kansas	25	143
Class B		
Oklahoma	35	195
Iowa	32	182
Southern California	23	140
Virginia	12	67
Pennsylvania	9	53
Oregon	8	48
Nebraska	7	44
North Carolina	8	42
Class C		
Tennessee	19	102
Michigan	12	62
Florida	10	57
West Washington	11	57
Colorado	10	53
Northern California	9	50
Alabama	8	46
Georgia	6	31
Mississippi	5	30
West Virginia	5	26
East Washington	4	21
New York	2	14
Arkansas	2	10
Canada	2	10
South Carolina	0	0
Class D		
Montana	4	22
Minnesota	3	18
Arizona	2	16
Louisiana	3	16
Southern Idaho	3	15
New Mexico	2	12
Wyoming	2	12
North Dakota	1	6
District of Columbia	1	5
Northern Idaho	1	5
New Jersey	1	5
Utah	1	5
Connecticut	0	0
Delaware	0	0
Maine	0	0
Maryland	0	0
Massachusetts	0	0
South Dakota	0	0
Vermont	0	0
Wisconsin	0	0
	582	3,278

Here is the record by states of the "New Friends" subscriptions on October first. The gain over last month is more than eleven hundred new subscriptions and more than two hundred additional clubs. *Keep the good work going! Remember:* WORLD CALL *in clubs of five to one address at the special introductory rate of one dollar per year to new subscribers.*

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A Prayer *for the* Village Church

(*Which the Lord pitched, and not man—Hebrews* 8:2)

BOARD upon board the little church is building,
Far down the street we hear the hammers ring.
Lord, let the work go forward sweetly, kindly,
Marred by no envies, no discordant thing.

Lift Thou Thy hands above each room in blessing;
Hallow these floors to weary, wayward feet.
As sunshine through the panes, let truth illumine
All those who gather, make their coming sweet.

Bless him who comes, the bread and wine dividing;
In hungry souls let fears and doubtings cease;
Faith, hope and love, take here their gracious dwelling,
Till this shall be in truth a House of Peace.

Humble and small, yet fair and pure and comely,
Fit for Thy presence—part of Thy great plan,
So all who gather here shall know it surely
Is the Lord's pitching, not the work of man.

BERTHA GERNEAUX WOODS
in *The Congregationalist*

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS